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47. 1453.



PHILADELPHIA



# PHAEDRUS CONSTRUED.

LONDON:  
GEORGE WOODFALL AND SON,  
ANGEL COURT, SKINNER STREET.

PHAEDRUS CONSTRUED.

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THE

FABLES OF PHAEDRUS

CONSTRUED INTO ENGLISH.



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FOR THE USE OF GRAMMAR SCHOOLS.

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LONDON:  
SIMPKIN, MARSHALL, AND CO.

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1847.





## P R E F A C E.

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It is not intended that this book should supersede strict grammatical learning, but it is hoped that it may facilitate the transition from grammar to construing (where young learners experience much difficulty), and also supply matter for the exercise of those faculties that are in very early life most capable of being improved, if they do not afterwards cease to be so altogether. If we may lay down any general rule, it is perhaps more profitable that a child should not commence learning Latin before he has completed at least his eighth year, by which time he may be supposed to read and write his own language with facility. It is then recommended that he learn by very small portions at a time the declensions of substantives: his progress should be continually retarded by commencing afresh, and taking a greater quantity for each lesson, till at last he is acquainted with the five declensions. Meanwhile he should learn of the Phaedrus a line or two for each lesson, so as to be able both to repeat it, and to construe it with the Latin text alone

before him\*, and he should also write out the inflections of those substantives that correspond with the declensions of which he is already master. He will then proceed with his Grammar, learning in order the declensions of adjectives and pronouns, and the conjugations of verbs, and afterwards the simpler rules of Syntax, observing all along the plan of learning very little at a time, and saying more frequent lessons, continually recapitulating after a short progress. When he has thus got a general knowledge of Grammar, and of the commonest principles of construction, he may go on to Caesar, Ovid, &c.; but the master should forewarn him for a while of the difficulties in any more intricate sentences, and assist him more or less in the solution of them. During his whole career at school the pupil should continue to prepare almost daily lessons in the elementary or in a larger Grammar (as Zumpt's).

\* An edition of *Phaedrus*, revised after that of Schwabe, is published by Simpkin, Marshall, and Co.

## RULES FOR CONSTRUING.

In construing, the following rules are recommended to be observed :—

1. Be careful to distinguish the direct and dependent sentences ; and take the latter in their proper places.

2. Adhere to the order of the original as closely as possible.

3. Take as few words together as possible—without separating or changing the order of words in concord and close connection\*.

4. Be as literal as possible. It is a fault to explain or improve your author by your translation.

5. Translate the second person singular in Greek or Latin by the second person singular in English. In all serious writing this rule is important.

## PRONUNCIATION.

The modern nations of Europe accommodate the Pronunciation of Latin more or less to that of their own language. English learners would, however, do well to avoid the sound of *sh* in all words : e. g., *facio*, *cessio*, *rationes*, &c. ; and to pronounce

1. All long vowels as in the English words, *sāne*, *scēne*, *sīne*, *tōne*, *tūne* ;

2. All short vowels as in *păn*, *pěn*, *pĭn*, *göne*, *gŭn*.

\* As this book is a sort of Vocabulary, the order of Latin words taken together has occasionally been made to suit the order of the equivalent English words, in violation of one of the precepts of the 3rd Rule for Construing. As the pupil advances this should not be allowed.

# **ERRATUM.**

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**Page 1, line 10, for *senariis versibus*, transpose and read  
*versibus senariis*.**

LIBER PRIMUS BOOK FIRST

AESOPHICARUM FABULARUM OF THE AESOPICAN  
FABLES

PHAEDRI OF PHAEDRUS

LIBERTI THE FREED-MAN AUGUSTI OF  
AUGUSTUS.

PROLOGUS PROLOGUE.

Materiam *the matter* quam *which* Aesopus Aesop  
reperit *found* auctor (as) *author*, hanc *this* ego I  
polivi *have polished* senariis versibus *in verses of six*  
(*Iambic feet*). Dos *the property* libelli *of the little*  
book est *is* duplex *double*: quod *that* movet *it excites*  
risum *laughter*, et *and* quod *that* monet *it advises*  
vitam *life* prudenti consilio *with prudent counsel*. Si  
*if* autem *however* quis *any one* voluerit *shall wish*  
calumniari *to find fault*, quod *that* arbores *trees* lo-  
quantur *speak*, non *not* tantum *only* ferae *wild beasts*;  
meminerit *let him remember* nos *that we* jocari *are*  
*sporting* fictis fabulis *in feigned fables*.

B

## FABULA PRIMA FABLE FIRST.

*Lupus the Wolf et and Agnus the Lamb.*

*Lupus a Wolf et and Agnus a Lamb venerant had come ad eundem rivum to the same stream, compulsi driven together siti by thirst; Lupus the Wolf stabat was standing superior higher, agnusque\* and the Lamb longe a long way inferior lower. Tunc then latro the robber incitatus incited improba fauce by (his) wicked throat, intulit brought on causam a cause jurgii of quarrel. Cur why, inquit said he, fecisti hast thou made istam this (water) turbulentam disturbed mihi bibenti for me drinking? Laniger the wool-bearing (Lamb) contra on the other side timens fearing, (said): qui how possum am I able, quaeso I pray, facere to do, quod (that) which quereris thou complainest of, Lupe O Wolf? liquor the water decurrit runs down a te from thee ad meos haustus to my drinking. Ille he repulsus repulsed viribus by the force veritatis of truth ait says, ante hos sex menses† six months ago male dixisti thou spakest ill of mihi me. Agnus the Lamb respondit answered: Equidem I indeed non eram was not natus born. Tuus pater thy father Hercule by Hercules, inquit said he, maledixit spake ill of mihi me. Atque and ita thus lacerat he tears in pieces correptum (it) seized on injusta nece in unjust death.*

*Haec fabula this fable scripta est was written propter illos homines for those men, qui who fictis causis for pretended causes opprimunt oppress innocentes the innocent.*

## FABULA SECUNDA FABLE SECOND.

*Ranae the Frogs petentes requesting Regem a King.*

*Cum when Athenae Athens flourerent was flourishing aequis legibus with just laws, procax libertas wanton liberty*

\* *Que* and some other words never stand *first* in a sentence.

† Literally :—*before these six months.*

*miscuit confused civitatem the state, licentiaque and licentiousness solvit slackened pristinum fraenum the former restraint. Hinc hence partibus parties factionum of factions conspiratis having conspired, tyrannus the tyrant Pisistratus Pisistratus occupat takes possession of arcem the citadel. Cum when Attici the Athenians flerent were lamenting tristem servitutem the sad slavery, non not quia because ille he crudelis (was) cruel, sed but quoniam because omne onus every burden grave (is) heavy insuetis to the unaccustomed, et and coepissent were beginning queri to complain; tum then Aesopus Aesop retulit related talem fabellam such a fable.*

*Ranae the Frogs, vagantes wandering liberis paludibus in unconfined marshes, magno clamore with great clamour petiere requested a Jove from Jupiter regem a king, qui who compesceret might restrain dissolutos mores (their) dissolute manners vi by force. Pater the father Deorum of the Gods risit laughed, atque and dedit gave illis to them parvum tigillum a little log, quod which missum being thrown down terruit frightened subito motu by the sudden motion sonoque and sound vadi of the shallow pavidum genus the fearful race. Cum when hoc this lateret lay hid diutius rather a long time mersum sunk limo in the mud, forte by chance una one tacite silently profert puts forth caput (her) head e stagno from the pool, et and, rege explorato the king being examined, evocat calls forth cunctas all (of them.) Illae they timore posito fear being put aside, certatim eagerly annatant swim to (it), petulansque turba and the saucy crowd insilit leaps supra lignum upon the log; quod which cum when inquinassent they had polluted omni contumelia with every insult, misere they sent ad Jovem to Jupiter rogantes begging alium regem another king; quoniam since esset he was inutilis useless, qui who datus fuerat had been given. Tum then misit he sent illis to them hydrum a water serpent, qui which aspero dente with rough tooth coepit began corripere to seize singulas each of them; frustra in vain fugitant they fly from necem death inertes (being) inactive: metus fear praecludit stops vocem (their) voice. Igitur therefore furtim secretly dant they give Mer-*



curio to *Mercury* mandata a message ad *Jovem* to *Jupiter*, ut that succurrat he may assist afflictis (them) afflicted. Tunc then contra in return deus the god inquit said : quia because noluitis ye were unwilling ferre to bear vestrum bonum your good (king); perferte endure malum (your) bad (one). Vos you quoque also, O cives O citizens, ait says he, sustinete sustain hoc malum this evil, ne lest majus a greater veniat come.

### FABULA TERTIA FABLE THIRD.

Superbus Graculus the proud Jackdaw et and Pavo the Peacock.

Ne\* libeat that it may not please (any one) gloriari to boast alienis bonis in others' good (things), potiusque† but rather degere to spend vitam (his) life suo habitu in his own fashion, Aesopus Aesop prodidit hath delivered hoc exemplum this example nobis to us.

Graculus a Jackdaw tumens swelling inani superbia with empty pride sustulit took up pennas the feathers quae which deciderant had fallen down Pavoni from a Peacock, exornavitque and adorned se himself: deinde then contemnens despising suos his (fellows) immiscuit he mixed se himself formoso gregi with a beautiful flock Pavonum of Peacocks. Illi they eripiunt pluck out pennas the feathers impudenti avi from the impudent bird, fugantque and drive (him) away rostris with (their) beaks. Graculus the Jackdaw male mulcatus sorely punished, coepit began redire to return moerens sorrowful ad proprium genus to his own kind; a quo by which repulsus being repulsed sustinuit he sustained tristem notam a sad disgrace. Tum then quidam one ex illis of those, quos whom prius before despexerat he had despised, (said); si if fuisses thou hadst been contentus content nostris sedibus with our dwellings, et and

\* Ne—is equivalent to - ut non.

† Ut libeat—is here understood.

voluisses *hadst been willing* pati to endure quod (*that*)  
 which natura nature dederat *had given*, nec *neither* exper-  
 tus esses *wouldst thou have experienced* illam contumeliam  
*that disgrace*, nec nor tua calamitas *would thy misfortune*  
 sentiret *feel* hanc repulsam *this repulse*.

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### FABULA QUARTA FABLE FOURTH.

Canis *the Dog* ferens *carrying* carnem *a piece of flesh* per Fluvium  
*over a River*.

Merito *deservedly* amittit *he loses* proprium *his own*, qui  
*who* appetit *seeks after* alienum *another's*.

Canis *a Dog* natans *swimming* per flumen *through a*  
*river* dum *whilst* ferret *he was carrying* carnem *a piece*  
*of flesh*, vidit *saw* suum simulacrum *his own image* in  
 speculo *in the mirror* lympharum *of the waters*: putans-  
 que *and thinking* aliam praedam *that another booty* ferri  
*was being carried* ab alio *by another (dog)*, voluit *he*  
*wished* eripere *to snatch (it)*: verum *but* aviditas *decepta*  
*(his) greediness being deceived* et both dimisit *let go* cibum  
*the food* quem *which* tenebat *he was holding* ore in *(his)*  
*mouth*, nec nor adeo *thus* potuit *was able* attingere *to reach*  
 quem (*that*) *which* petebat *he aimed at*.

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### FABULA QUINTA FABLE FIFTH.

Vacca *the Cow*, et and Capella *the Kid*, Ovis *the Sheep*, et and Leo  
*the Lion*.

Societas *an alliance* cum potente *with a powerful*  
*(person)* est is nunquam *never* fidelis *trustworthy*;  
 haec fabella *this fable* testatur *proves* meum propositum  
*my proposition*.

Vacca *a Cow*, et and Capella *a Kid*, et and Ovis *a*  
*Sheep* patiens *patient* injuriae *of injury*, fuere *were* socii  
*allies* cum Leone *with a Lion* in saltibus *in the forests*.

Cum *when* hi *these* cepissent *had taken* Cervum *a Stag* vasti corporis *of great body*, sic *thus* Leo *the Lion* locutus est *spake*, partibus factis *the shares being made*: ego *I* tollo *take* primam *the first (part)*, quia *because* nominor *I am called* Leo *Lion*; secundam *the second*, quia *because* sum *I am* fortis *brave*, tribuetis *ye will give* mihi, *to me*; tum *then*, quia *because* plus valeo *I am more powerful*, tertia *the third* sequetur *will follow* me *me*; si *if* quis *any one* tetigerit *shall have touched* quartam *the fourth*, afficietur, *he shall be punished* malo *with evil*. Sic *thus* improbitas sola *(his) dishonesty alone* abstulit *took away* totam praedam *the whole booty*.

## FABULA SEXTA FABLE SIXTH.

Ranae *the Frogs* ad Solem *to the Sun*.

Aesopus *Aesop* vidit *saw* celebres nuptias *a splendid marriage* vicini furis *of a neighbouring thief*, et *and* continuo *immediately* incipit *begins* narrare *to relate* (this):

Quondam *formerly* cum *when* Sol *the Sun* vellet *wished* ducere *to take* uxorem *a wife*, Ranae *the Frogs* sustulere *raised* clamorem *a cry* ad sidera *to the stars*. Jupiter *Jupiter* permotus *disturbed* convicio *by the noise* quaerit *enquires* causam *the cause* querelae *of the complaint*. Tum *then* quaedam *incola a certain inhabitant* stagni *of the pool* inquit *says*, nunc *now* unus *one* (Sun) exurit *burns* up omnes lacus *all the lakes*, cogitque *and* forces miseras *(us) wretched* emori *to die* arida sede *(our) dwelling being* dry; quidnam *what* est futurum *is to be*, si *if* crearit *he shall beget* liberos *children*?

## FABULA SEPTIMA FABLE SEVENTH.

Vulpis *the Fox* ad Tragicam Personam *to the Tragic Mask*.

Forte *by chance* Vulpis *a Fox* viderat *had seen* Tragi-

cam Personam a *Tragic Mask*: O quanta species O what a fair appearance, inquit said he, non habet it has not cerebrum brains!

Hoc this dictum est was spoken illis for those, quibus to whom fortuna fortune tribuit hath given honorem honor et and gloriam glory, abstulit hath taken away communem sensum common sense.

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## FABULA OCTAVA FABLE EIGHTH.

Lupus the Wolf et and Gruis the Crane.

Qui (he) who desiderat expects pretium the reward meriti of a kindness ab improbis from the wicked peccat errs bis twice: primum first, quoniam since adjuvat he assists indignos the unworthy; deinde next quia because jam now non potest he is not able abire to escape impune with impunity.

Cum when os a bone devoratum being devoured haereret was sticking fauce in the throat Lupi of a Wolf, victus overcome magno dolore with great pain, coepit he began illicere to allure singulos each (animal) pretio with a reward, ut that extraherent they might extract illud malum that evil (bone). Tandem at length Gruis the Crane persuasa est was persuaded jurejurando by (his) oath, credensque and trusting longitudinem the length colli of (her) neck gulae to (his) throat fecit performed periculosam medicinam the dangerous remedy Lupo for the Wolf. Pro quo for which cum when flagitaret she demanded praemium pactum the reward agreed on; Es thou art ingrata ungrateful, inquit said he, quae who abstuleris hast taken away caput (thy) head nostro ore from our mouth incolume safe, et and postules demandest mercedem wages.

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## FABULA NONA FABLE NINTH.

*Passer the Sparrow et and Lepus the Hare.*

Non cavere *that not to take care* sibi *for one's self* et *and* dare *to give* consilium *counsel* aliis *to others* stultum esse *is a foolish (thing)*, ostendamus *we may show* paucis versibus *in few verses*.

Passer *a Sparrow* objurgabat *was upbraiding* Leporem *a Hare* oppressum *seized upon* ab Aquila *by an Eagle*, edentem *uttering* graves fletus *heavy lamentations*: ubi *where*, inquit *said he*, est *is* illa nota pernicitas *that well known fleetness*? quid *why* ita *thus* pedes *have thy feet* cessarunt *loitered*? Dum *whilst* loquitur *he is speaking*, Accipiter *a Hawk* rapit *seizes* ipsum *(the sparrow) himself* nec opinum *not expecting (it)*, interficitque *and slays* clamitantem *(him) screaming out* vano questu *with vain lamentation*. Lepus *the Hare* semianimus *half-dead* in solatio *in consolation* mortis *of (his) death* (says): qui *(thou,)* *who* modo *just now* securus *secure* irridebas *wast laughing at* nostra mala *our misfortunes*, deploras lamentes *thy own fate simili querela with similar complaint*.

## FABULA DECIMA FABLE TENTH.

*Lupus the Wolf et and Vulpis the Fox, Simio Judice the Ape (being) Judge.*

Quicumque *whoever* semel *once* innotuit *has been notorious* turpi fraude *for base fraud*, etiamsi *even if* dicit *he speaks* verum *the truth*, amittit *loses* fidem *credit*. Brevis fabula *a short fable* Aesopi *of Aesop* attestatur *proves* hoc *this*.

Lupus *a Wolf* arguebat *accused* Vulpem *a Fox* crimine *of the crime* furti *of theft*: illa *she* negabat *denied* se *that* esse *was* proximam\* *connected with* culpae *the fault*: Tunc *then* Simius *the Ape* sedit *sat* Judex *(as) Judge* inter

\* Literally :— *nearest to*.

illos *between them*. Cum *when* uterque *both* perorassent *had finished pleading* suam causam *their cause*, Simius the Ape fertur *is reported* dixisse *to have spoken* sententiam *(this) sentence*: tu thou non videris *dost not seem* perdidisse *to have lost* quod *(that) which* petis thou seekest; credo *I believe* te *that* thou surripuisse *hast stolen*, quod *what* pulchre negas thou speciously deniest.

## FABULA UNDECIMA FABLE ELEVENTH.

*Asinus the Ass et and Leo the Lion venantes hunting.*

Expers *(one) void* virtutis *of virtue*, jactans *boasting* gloriam *(his) glory* verbis *in words*, fallit *deceives* ignotos\* *the ignorant*, est *is* derisui *for a laughing stock* notis *to the knowing*.

Cum *when* Leo a Lion vellet *wished* venari *to hunt* Asello *with an Ass* comite *(as his) companion*, contextit *he covered* illum *him* frutice *in a bush*, et *and* simul *at the same time* admonuit *admonished (him)*, ut *that* insuëta voce *with an unusual voice* terreret *he should frighten* feras *the wild beasts*, ipse *himself* exciperet *would catch* fugientes *(them) flying*. Hic *upon this* Auritulus the long-eared *(Ass)* subito *suddenly* tollit *raises* clamorem *a cry* totis viribus *with all (his) might*, turbatque *and disturbs* bestias *the beasts* novo miraculo *with the new wonder*. Quae *who*, dum *whilst* paventes *fearful* petunt *they seek* notos exitus *the known outlets*, affliguntur *are dashed down* horrendo impetu *by the terrible spring* Leonis *of the Lion*. Qui *who*, postquam *after* est *he is* fessus *wearry* caede *with slaughter*, evocat *calls out* Asinum the Ass, jubetque *and orders* (him) premere *to suppress* vocem *(his) voice*. Tunc *then* ille insolens *he insolent (said)*: qualis *of what kind* videtur *seems* opera *the effect* meae vocis *of my voice* tibi *to thee*? Sic insignis *so remarkable*, inquit *says he*, ut *that* nisi un

\* Ignotus *unknown*, notus *known*; both these words seem sometimes, as here, used actively: the difference is scarcely real.

*less nossem I had known tuum animum thy courage genus-que and kind, fugissem I should have fled simili metu with similar fear.*

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## FABULA DUODECIMA FABLE TWELFTH.

*Cervus the Stag ad Fontem at the Fountain.*

*Quae (that those things) which contemseris thou hast despised saepe often inveniri are found utiliora more useful laudatis than (those) commended, haec narratio this story exerit shows.*

*Cervus a Stag, cum when bibisset he had drunk, restitit stood ad Fontem at a Fountain, et and vidit saw suam effigiem his shadow in liquore in the water. Dum whilst ibi there mirans admiring laudat he commends ramosa cornua his branching horns, vituperatque and finds fault with nimiam tenuitatem the excessive slenderness crurum of (his) legs ; subito suddenly contreritus frightened vocibus by the voices venantium of hunters, coepit he began fugere to fly per campum over the plain, et and levi cursu by light running elusit escaped canes the dogs. Tum then sylva a wood excepit received ferum the beast, in qua in which impeditus retarded retentis cornibus by (his) entangled horns, coepit he began lacerari to be torn in pieces saevis morsibus by the cruel bites canum of the dogs. Tunc then moriens dying dicitur he is said edidissee to have uttered hanc vocem this voice : O me infelicem O unhappy me ! qui who nunc now demum at length intelligo perceive, quam utilia how useful quae (those things) which despexeram I had despised, fuerint have been mihi to me, et and quantum luctus\* how much grief quae (those) which laudaram I had commended, habuerint have had.*

\* Literally :—*how much of grief.*

**OBS.** *The same construction frequently occurs.*

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### FABULA TERTIA DECIMA FABLE THIRTEENTH.

*Vulpis the Fox et and Corvus the Raven.*

Qui (*they*) *who* gaudent *like se themselves* laudari *to be praised* subdolis verbis *in treacherous words* dant suffer turpes poenas *disgraceful punishments* sera poenitentia *by late repentance*.

Cum *when* Corvus *a Raven* vellet *wished* comesse *to eat* caseum *some cheese* raptum *stolen* de fenestra *from a window*, residens *sitting* celsa arbore *in a lofty tree*; Vulpis *a Fox* vidit *saw* hunc *him*, deinde *then* coepit *began* loqui *to speak* sic *thus*: O qui O *what* est is nitor *the splendour* tuarum pennarum *of thy feathers*, Corve O *Raven*! Quantum decoris *how much beauty* geris *thou carriest* corpore *in (thy) body* et *and* vultu *face*! Si *if* haberes *thou hadst* vocem *a voice*, nulla *no* ales *bird* foret *would be* prior *before* (*thee*). At *but* ille *stultus* *he foolish*, dum *whilst* vult *he wishes* ostendere *to show* vocem (*his*) *voice*, emisit *let go* caseum *the cheese* ore *from* (*his*) *mouth*; quem *which* dolosa Vulpis *the crafty Fox* celeriter *quickly* rapuit *seized* avidis dentibus *with greedy teeth*. Tum *then* demum *at length* deceptus *stupid* stupor *the deceived* stupidity Corvi *of the Raven* ingemuit *groaned* inwardly.

[*Hac re by this circumstance probatur is proved, quantum how much ingenium wit valet avails, et and sapientia discretion semper always praevallet is more powerful virtue than valour.*]

### FABULA QUARTA DECIMA FABLE FOURTEENTH.

*Medicus a Physician ex Sutore from a Cobbler.*

Cum *when* malus Sutor *a bad Cobbler* deperditus *utterly* undone inopia *by want* coepisset *had begun* facere *to practise* medicinam *medicine* ignoto loco *in an unknown place*,



et *and* venditaret *sold* antidotum *an* antidote falso nomine (*so called*) by a false name; acquisivit *he acquired* famam *fame* sibi *for himself* verbosis strophis *by wordy quirks*. Hic *here*, cum *when* rex *the king* urbis *of the city* jaceret *was lying* confectus *worn out* gravi morbo *by severe sickness*, gratia *for the sake* experiendi ejus *of trying him* poposcit *he asked for* scyphum *a cup*: dein *then* aqua fusa\* *having poured in water* simulans *pretending* se *that he* miscere *was mixing* toxicum *poison* illius antidoto† *with his antidote* jussit *he ordered* ipsum (*the man*) himself combibere *to drink (it) up*, praemio posito *having laid down a reward*. Tum *then* timore *through fear* mortis *of death* ille *he* confessus est *confessed* se *himself* factum *made* nobilem *famous* non *not* ulla prudentia *by any skill* medicae artis *of the healing art*, verum *but* stupore *by the stupidity* vulgi *of the people*. Rex *the king* concione *advocata an assembly being summoned* edidit *uttered* haec *these (words)*: Quantae dementiae *of how great madness* putatis *do ye think* vos *ye* esse *are* (possessed), qui *who* non dubitatis *do not hesitate* credere *to trust* vestra capita *your lives (to him)*, cui *to whom* nemo *no one* commisit *hath intrusted* pedes (*his*) feet calceandos *to be shod*?

Dixerim *I should say* hoc *that this* vere *truly* pertinere *applies* ad illos *to those*, quorum stultitia *whose folly* est *is* quaestus *a profit* impudentiae *to impudence*.

## FABULA QUINTA DECIMA FABLE FIFTEENTH.

*Asinus the Ass ad senem Pastorem to the old Shepherd.*

In commutando principatu *in changing the government* civium *of citizens*, pauperes *poor (men)* mutant *change* nil *nothing* praeter nomen *except the name* domini *of (their)*

\* Literally:—*water having been poured in.*

† Literally:—*with the antidote of him.*

Obs. *The same constructions frequently occur.*

*master. Id that this esse is verum true haec parva fabella this little fable indicat shows.*

*Timidus Senex a timid old man pascebat was feeding Asellum (his) Ass in prato in a meadow. Is he territus terrified subito clamore by a sudden shout hostium of the enemy suadebat was persuading Asino the Ass fugere to fly, ne possent that they might not capi be taken. At but ille lentus he stubborn (said): Quaeso I pray, num putas dost thou think victorem the conqueror impositurum likely to place binas clitellas double panniers mihi upon me? Senex the old man negavit said not. Ergo then, quid refert mea what does it concern me, cui whom serviam I serve, dum as long as portem I carry meas clitellas my panniers?*

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## FABULA SEXTA DECIMA FABLE SIXTEENTH.

*Cervus the Stag et and Ovis the Sheep.*

*Cum when fraudator a rogue vocat calls improbum hominem a wicked man sponsum (as his) bond, expetit he desires non not expedire to perform rem the matter sed but dare to do malum evil.*

*Cervus a Stag rogabat requested of Ovem a Sheep modium a peck tritici of wheat, Lupo the Wolf sponsore (being) surety: at but illa she praemetuens fearing before hand dolum treachery (said): Lupus the Wolf semper always adsuevit is accustomed rapere to plunder atque and abire be off: tu thou fugere to fly veloci impetu with swift impetuosity de conspectu out of sight: ubi where requiram shall I seek vos you, cum when dies the day advenit shall have arrived.*

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FABULA SEPTIMA DECIMA FABLE  
SEVENTEENTH.

*Ovis the Sheep, Canis the Dog, et and Lupus the Wolf.*

*Mendaces deceitful (men) solent are wont luere to suffer poenas the punishments malefici of (their) wickedness.*

*Cum when calumniator Canis a slanderous Dog peteret demanded ab Ove of a Sheep panem a loaf quem which contenderet he contended se that he commendasse had entrusted (to her); Lupus the Wolf, citatus being summoned testis (as) witness, dixit said non modo not only unum that one deberi was due, verum but affirmavit affirmed decem ten (were). Ovis the Sheep, damnata condemned falso testimonio by false testimony solvit payed quod (that) which non debebat she did not owe; post paucos dies after a few days Bidens the Sheep conspexit saw Lupum the Wolf jacentem lying in fovea in a pit: haec merces this recompense fraudis of fraud, inquit says she, datur is given a Superis by the Gods above.*

FABULA NONA DECIMA FABLE  
NINETEENTH.

*Canis parturiens the Dog bringing forth.*

*Blanditiae the kindnesses mali hominis of a wicked man habent have insidias treachery: ut that vitemus we may avoid quas which, subjecti versus the subjoined verses monent admonish.*

*Cum when Canis parturiens a Dog bringing forth rogasset had asked alteram another, ut that deponeret she might deposit foetum (her) young in ejus tugurio in her kennel, facile easily impetravit she obtained (it): dein then reposcenti to (her) demanding back locum the place admovit (the other) addressed preces intreaties, exorans begging breve tempus a short time, dum until posset she should be able ducere to bring catulos firmiores the pups*

*stronger. Hoc consumpto this being past quoque also, coepit she began validius more earnestly flagitare to demand cubile the kennel. Si if potueris thou canst esse be par equal mihi to me et and meae turbae my party, inquit says she, cedam I will retire loco from the place.*

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## FABULA VIGESIMA FABLE TWENTIETH.

*Famelici Canes the hungry Dogs.*

*Stultum consilium foolish counsel non modo not only caret is without effectu effect, sed but quoque also devocat calls mortales mortals ad perniciem to destruction.*

*Canes (some) dogs viderunt saw corium a hide depressum sunk in fluvio in a river : ut that possent they might be able facilius more easily comesse to eat id extractum it drawn out, coepere they began ebibere to drink up aquam the water : sed but rupti being burst periire they perished prius quam before that contingerent they reached quod what petierant they had sought.*

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## FABULA UNA ET VIGESIMA FABLE ONE AND TWENTIETH.

*Senex Leo the aged Lion, Aper the Boar, Taurus the Bull, et and Asinus the Ass.*

*Quicumque whoever amisit hath lost pristinam dignitatem (his) former dignity, est is jocus a sport etiam even ignavis to the cowardly in gravi casu in (his) heavy misfortune.*

*Cum when Leo a Lion, defectus worn out annis with years et and desertus forsaken viribus by strength, jaceret lay trahens drawing extremum spiritum (his) last breath. Aper the Boar fulmineis dentibus with thundering teeth venit came ad eum to him, et and vindicavit avenged ictu with a stroke veterem injuriam an old injury : mox presently Taurus the Bull confodit gored hostile corpus (his)*

*enemy's body infestis cornibus with savage horns. Asinus the Ass, ut when vidit he saw ferum that the beast laedi was injured impune with impunity, extudit struck frontem his forehead calcibus with (his) heels. At but ille expirans he expiring (said); indigne indignantly tuli I suffered fortes the brave insultare to insult mihi me: quod because cogor I am obliged certe certainly ferre to bear te thee, dedecus the disgrace naturae of nature, videor I seem bis twice mori to die.*

## FABULA VIGESIMA SECUNDA FABLE TWENTY-SECOND.

*Mustela the Weasel et and Homo the Man.*

*Cum when Mustela a Weasel presa being caught ab Homine by a Man vellet wished effugere to escape instantem necem impending death: inquit she said, quaeso I pray, parce spare mihi me, quae who purgo clear domum the house tibi for thee molestis muribus from troublesome mice. Ille he respondit answered, si if faceres thou didst (it) mea causa for my sake, esset it would be gratum acceptable, et and dedissem I would have given veniam pardon supplici to (thee) a suppliant: nunc now quia since laboras thou labourest, ut that fruaris thou mayest enjoy reliquiis the remnants quas which sunt they are rosuri about to eat, et and simul also devores mayest devour ipsos (the mice) themselves, noli wish not imputare to place to account mihi to me vanum beneficium an empty benefit. Atque and ita thus locutus having spoken, leto dedit\* he slew improbam the dishonest (Weasel).*

*Illi they debent ought agnoscere to own hoc this dictum spoken in se for themselves, quorum whose privata utilitas private service servit profits sibi themselves, et and (who yet) jactant boast of inane meritum the empty kindness imprudentibus to the unwary.*

\* Literally:—he gave to death.

FABULA VIGESIMA TERTIA FABLE  
TWENTY-THIRD.

*Fidelis Canis the faithful Dog.*

*Liberalis (a man) liberal repente on a sudden, est is gratus agreeable stultis to the foolish; verum but tendit spreads irritos dolos useless snares peritis for the skilful.*

*Cum when nocturnus fur a nightly thief misisset had thrown panem a piece of bread Cani to a Dog, tentans trying an whether possit he may capi be taken cibo objecto by food thrown before (him): heus soho! inquit says he, vis dost thou wish praecludere to stop meam linguam my tongue, ne lest latrem I may bark pro re for the property domini of (my) master? Multum much falleris art thou deceived. Namque for ista subita benignitas that sudden kindness jubet bids me me vigilare to be on my guard, ne lest facias thou make lucrum profit mea culpa by my fault.*

FABULA VIGESIMA QUARTA FABLE  
TWENTY-FOURTH.

*Rupta Rana the burst Frog et and Bos the Ox.*

*Inops a poor (man) perit perishes, dum whilst vult he wishes imitari to imitate potentem a powerful (one).*

*Quondam once Rana a Frog conspexit saw Bovem an Ox in prato in a meadow, et and tacta touched invidia with envy tantae magnitudinis of so great a size, inflavit inflated rugosam pellem (her) wrinkled skin: tum then interrogavit she asked suos natos her children, an whether esset she was latior broader Bove than the Ox. Illi they negarunt said not. Rursus again intendit she stretched cutem (her) skin majore nisu with a greater effort; et and quaesivit enquired simili modo in like manner, quis who esset was major greater? Illi they dixerunt said, Bovem the Ox. Novissime at last indignata indignant,*

dum *whilst* vult *she wishes* validius *more powerfully* inflare *to inflate* sese *herself*, jacuit *she fell down* corpore rupto (*her*) body being burst.

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## FABULA VIGESIMA QUINTA FABLE TWENTY-FIFTH.

*Canis the Dog et and Corcodilus the Crocodile.*

Qui *they who* dant *give* prava consilia *bad advice* cautis hominibus *to wary men*, et *both* perdunt *lose* operam (*their*) labour, et *and* turpiter *disgracefully* deridentur *are derided*.

Traditum est *it has been reported* Canes *that Dogs* bibere *drink* in flumine Nilo *in the river Nile* currentes (*whilst*) running, ne *lest* rapiantur *they may be seized* a Corcodilis *by Crocodiles*. Igitur *therefore* cum *when* Canis *a Dog* coepisset *had begun* bibere *to drink* currens *running*, Corcodilus *a Crocodile* sic (*said*) *thus*: lambe *lap* otio *at leisure* quam *as* libet *it pleases* (*thee*), noli *be unwilling* vereri *to fear*. At *but* ille *he* (*said*): Mehercule *by Hercules* facerem *I would do* (*it*), nisi *unless* scirem *I knew* te *that thou* esse *wert* cupidum *desirous* meae carnis *of my flesh*.

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## FABULA VIGESIMA SEXTA FABLE TWENTY-SIXTH.

*Vulpis the Fox et and Ciconia the Stork.*

Nocendum *that injury* (*is*) *to be done* nulli *to no* (*man*); vero *but* si *if* quis *any one* laeserit *shall have done* an injury, mulctandum (*that he is*) *to be punished* simili jure *in like manner*, fabella *a short story* admonet *advises*.

Vulpis *a Fox* dicitur *is said* prior *first* invitasse *to have invited* Ciconiam *a Stork* ad coenam *to dinner*, et *and* posuisse *to have set* illi *before her* in patena *in a dish* liquidam sorbitionem *liquid pottage*, quam *which* esuriens Ciconia

*the hungry Stork potuerit was able nullo modo in no manner gustare to taste. Quae who, cum when revocasset she had invited in return Vulpem the Fox, posuit set lagonam a bottle plenam full intrito cibo of mashed food; ipsa herself inserens inserting rostrum (her) beak huic in this satiatur is satisfied, et and torquet torments convivam (her) guest fame with hunger. Quae cum\* and when she lamberet was licking collum the neck lagonae of the bottle frustra to no purpose, accepimus we have heard peregrinam volucrem that the foreign bird locutam spake sic thus: quisque every one debet ought pati to suffer sua exempla his own examples aequo animo with an even mind.*

## FABULA VIGESIMA SEPTIMA FABLE TWENTY-SEVENTH.

*Canis the Dog, et and Thesaurus the Treasure, et and Vulturius the Vulture.*

*Haec res this circumstance potest may esse be conveniens adapted avaris to the covetous, et and (to those) qui who, nati born humiles humble, student are anxious dici to be called locupletes wealthy.*

*Canis a Dog effodiens digging up humana ossa human bones invenit found Thesaurum a Treasure, et and quia because violarat he had violated Deos the Gods Manes the Manes, cupiditas a covetousness divitiarum of riches injecta est was cast into illi him, ut that penderet he might pay poenas the penalty sanctae religioni to sacred religion. Itaque therefore dum whilst custodit he watches aurum the gold, oblitus having forgotten cibi (his) food, consumptus est he was worn out fame with hunger: super quem over whom Vulturius the Vulture stans standing fertur is related locutus to have said: O Canis O Dog, merito deservedly jaces thou liest (there), qui who concupisti hast coveted subito suddenly regales opes royal wealth, conceptus*

\* Quas—is equivalent to—*aeque*.



(though) conceived trivio in the street, et and educatus reared stercore on a dunghill.

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## FABULA VIGESIMA OCTAVA FABLE TWENTY-EIGHTH.

Vulpis the Fox et and Aquila the Eagle.

Sublimes the great debent ought metuere to fear quamvis humiles (men) however low, quia since vindicta revenge patet is open docili solertiae to discerning cunning.

Quondam once Aquila an Eagle sustulit took up Vulpinos catulos a Fox's cubs posuitque and put (them) nido in (her) nest pullis for (her) young ones, ut that carperent they might peck escam food. Mater the mother persecuta having followed incipit begins orare to beg of hanc her, ne importaret that she would not bring on sibi miserae her wretched tantum luctum so much grief. Illa she contempsit slighted (her), tuta being safe quippe forsooth ipso loco from (her) very situation. Vulpis the Fox rapuit snatched ardentem facem a burning torch ab ara from the altar, circumdeditque and surrounded totam arborem the whole tree flammis with flames, miscens mixing dolorem grief hosti to (her) enemy damno with (her own) loss sanguinis\* of offspring. Aquila the Eagle, ut that eriperet she might release suos her (young) periculo from the danger mortis of death, tradidit gave up supplex (as) a suppliant natos in-columes (her) young ones safe Vulpi to the Fox.

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## FABULA TRIGESIMA FABLE THIRTIETH.

Ranae the Frogs metuentes fearing praelia the battles Taurorum of the Bulls.

Humiles the humble laborant suffer, ubi when potentes the powerful dissident quarrel.

\* Literally :—of blood.

*Rana a Frog, intuens beholding in palude in a marsh pugnam a battle Taurorum of Bulls, ait says, heu alas, quanta perniciēs what great destruction instat hangs over nobis us! Interrogata being asked ab alia by another, cur why diceret she said hoc this, cum since decertarent they were contending de principatu about the sovereignty gregis of the herd, bovesque and the cattle degerent passed vitam (their) life longe a long way ab illis from them, (she replied): statio (their) abode est is separata separated, ac and genus (their) kind diversum different; sed but qui (he) who pulsus driven regno from the dominion nemoris of the grove profugerit shall fly, veniet will come in secreta latibula into the secret hiding-places paludis of the marsh, et and obteret will crush proculcatas (us) trodden upon duro pede with hard foot: ita thus furor illorum their rage pertinet reaches ad nostrum caput to our welfare\*.*

### FABULA TRIGESIMA PRIMA FABLE THIRTY-FIRST.

*Milvus the Kite et and Columbae the Doves.*

*Qui (he) who committit entrusts se tutandum himself to be preserved improbo homini to a wicked man, dum whilst requirit he seeks auxilia help, invenit finds exitium destruction.*

*Cum when Columbae the Doves saepe often fugissent had fled from Miluūm the Kite, et and celeritate by swiftness pennae of wing vitassent had escaped necem death, raptor the plunderer vertit turned consilium (his) counsel ad fallaciam to deceit, et and decepit deceived inerme genus the defenceless race tali dolo by such a stratagem: Quare why ducitis do ye lead sollicitum aevum an anxious life potius rather quam than foedere icto having struck an agreement creatis create me me regem king, qui who praestem may keep vos you tutas safe ab omni injuria from all*

\* Literally: — caput head.

*injury? Illae they credentes believing tradunt give up  
 sese themselves Miluo to the Kite: Qui who adeptus hav-  
 ing got regnum the kingdom coepit began vesci to feed on  
 singulas (them) one by one, et and exercere to exercise im-  
 perium (his) power saevis unguibus with cruel talons. Tunc  
 then una one de reliquis of the survivors (says): Merito  
 deservedly plectimur we suffer.*

## LIBER SECUNDUS BOOK SECOND

### AESOPHARUM FABULARUM OF THE AESOPHIAN FABLES

#### PHAEDRI OF PHAEDRUS

#### LIBERTI THE FREED-MAN AUGUSTI OF AUGUSTUS.

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#### AUCTOR THE AUTHOR.

Genus the design Aesopi of Aesop continetur is contained exemplis in examples, nec nor quaeritur is there sought quicquam aliud any thing else per fabellas through short stories quam than ut that error the error mortalium of mortals corrigatur may be corrected, dilig nsque industria and diligent industry acuat may sharpen sese itself. Quicunque whatever ergo therefore jocus the joke narrantis of the relator fuerit shall be, dum as long as capiat he catch aurem the ear et and servet maintain suum propositum his design, commendatur it is recommended re by (the) circumstance, non not nomine by the name auctoris of the author. Equidem I indeed servabo will keep omni cura with all care morem the manner senis of the old man, sed but si if libuerit it shall please (me) interponere to insert aliquid any thing, ut so that varietas the variety dictorum of the sayings delectet may please sensus the senses, velim I should wish accipias (that) thou mayest take (it) in bonas partes in good part, Lector O Reader, si if ita so brevitās (their) brevity rependet shall repay illam gratiam that favour; cujus of which ne sit that there may not be verbosa

commendatio a *wordy commendation*, attende *attend*, cur *why* debeas *thou oughtest* negare *to deny* cupidis *to the greedy*; offerre *to offer* modestis *to the modest* etiam *even* quod *what* non petierint *they may not have asked*.

### FABULA PRIMA FABLE FIRST.

Juvenus *the Bullock*, Leo *the Lion*, et *and* Praedator *the Robber*.

Leo a *Lion* stabat *was standing* super dejectum Juven-  
cum *over a prostrate Bullock*. Praedator a *robber* inter-  
venit *interposed*, postulans *demanding* partem a *share* :  
Darem *I would give (it)*, inquit *said he*, nisi *unless* soleres  
thou wert accustomed sumere *to take* per te *of thyself* : et  
and rejecit *he refused* improbum *the dishonest (robber)*.  
Forte *by chance* innoxius viator *an innocent traveller* de-  
ductus est *was led* in eundem locum *to the same place*,  
feroque viso *and having seen the wild-beast* retulit *retro drew*  
back pedem *(his) foot*. Cui *to whom* ille placidus *he quiet*  
ait *says* : est *there is* non *not* quod *what* timeas *thou may-*  
est *fear*, et *and* tolle *take* audacter *boldly (the share)* quae  
pars *which share* debetur *is due* tuae modestiae *to thy mo-*  
desty. Tunc *then*, tergore diviso *the back being divided*,  
petivit *he sought* sylvas *the woods*, ut *that* daret *he might*  
give accessum *access* homini *to the man*.

Egregium a *remarkable* et *and* laudabile exemplum  
laudable example prorsus *in truth*; verum *but* aviditas  
greediness est *is* dives *rich*, et *and* pudor *modesty* pauper  
poor.

### FABULA SECUNDA FABLE SECOND.

Anus *the Old Woman* diligens *loving* Virum *the Man* mediae aetatis  
of middle age, item also Puella *the Young Woman*.

Viros *that men* spoliari *are plundered* a foeminis *by wo-*  
men, utcumque *however* ament *they may love*, amentur

(or) *be loved*, nempe *forsooth* discimus *we learn* exemplis *by examples*.

Mulier a Woman non rudis not unexperienced tenebat captivated quendam one mediae aetatis of middle age, celans hiding annos (her) years elegantia by (her) elegance : pulchraque juvenis and a fair young (woman) ceperat had taken animos the mind ejusdem of the same (man). Ambae both, dum whilst volunt they wish videri to seem pares equal (in age) illi to him, coepere began invicem in turns legere to pluck capillos hairs homini from the man. Cum when putaret he thought se that he fingi was trimmed cura by the care mulierum of the women, repente on a sudden factus est he became calvus bald : nam for puella the girl evellerat had plucked out funditus by the roots canos the grey (hairs), anus the old woman nigros the black (ones).

### FABULA TERTIA FABLE THIRD.

Homo the Man et and Canis the Dog.

Quidam a certain man laceratus being torn morsu by the bite vehementis Canis of a violent Dog misit threw panem some bread tinctum stained cruore with (his) blood malefico to the injurious (Dog), quod which audierat he had heard esse was remedium a cure vulneris of the wound. Tunc then sic thus Aesopus Aesop (said) : noli be unwilling facere to do hoc this coram pluribus Canibus before more Dogs, ne lest devorent they may devour vos vivos you alive, cum when scierint they shall know, praemium that the reward culpae of the fault esse is tale such.

Successus the success improborum of the wicked allicit allures plures more.

### FABULA QUARTA FABLE FOURTH.

Aquila the Eagle, Feles the Cat, Aper the Boar.

Aquila an Eagle fecerat had made nidum (her) nest in sublimi quercu in a lofty oak : Feles a Cat nacta having gotten cavernam a hollow in media in the middle pepererat

c

had brought forth : sus nemoricultrix a sow inhabiting the woods posuerat had placed foetum (her) young ad imam at the bottom. Tum then Feles the Cat sic thus evertit overturns fortuitum contubernium the chance association fraude by deceit et and scelestia malitia wicked injury : scandit she climbs ad nidum to the nest volucris of the bird : Pernicies destruction, ait says she, paratur is prepared tibi for thee et and forsan perchance mihi miserae for me wretched. Nam for quod inasmuch as vides thou seest insidiosum Aprum the treacherous Boar quotidie daily fodere dig up terram the earth, vult he wishes evertere to overturn quercum the oak, ut that opprimat he may overpower nostram progeniem our offspring facile easily in plano on the level (ground). Terrore offuso fear being spread before (her\*) et and sensibus perturbatis (her\*) feelings being thoroughly disturbed, derepit she creeps down ad cubile to the lair setosae suis of the bristly sow : tui nati thy young ones, inquit says she, sunt are in magno periculo in great danger. Nam for simul as soon as exieris thou shalt have gone out pastum to pasture cum tenero grege with thy tender tribe, Aquila the Eagle est is parata prepared rapere to steal porcellos (thy) young pigs tibi from thee. Postquam after complevit she filled hunc locum this place quoque also timore with fear, dolosa crafty condidit she hid sese herself tuto cavo in the safe hollow : inde thence evagata having strolled forth noctu by night suspenso pede† on tiptoes, ubi when replevit she filled se herself et and suam prolem her offspring esca with food, simulans feigning pavorem fear prospicit she looks out toto die the whole day. Aquila the Eagle metuens fearing ruinam destruction desidēt sits ramis in the branches : Aper the Boar vitans shunning rapinam the plunder non prodit does not go forth foras out of doors. Quid why multa many (words) ? consumpti sunt they were consumed cum suis with their (young ones) inedia by want of food, praebueruntque and afforded largam dapem a large repast Feli to the Cat et and catulis (her) kittens.

\* i. e. The Eagle.

† Literally :— on suspended (or vaulted) foot.

Quantum mali *how much evil* bilinguis homo a double-tongued man saepe often concinnet may contrive, stulta credulitas foolish credulity potest can habere have documentum a proof.

## FABULA QUINTA FABLE FIFTH.

Caesar Caesar ad Atriensem to the Porter.

Est there is Romae at Rome quaedam natio a certain sect ardelionum of busy bodies, concursans running about trepide hurriedly, occupata busied in otio in leisure, anhelans puffing and blowing gratis for nothing, agens doing nihil nothing agendo by doing multa many (things), molesta troublesome sibi to themselves et and odiosissima most hateful aliis to others : tamen yet si if possum I can, volo I wish emendare to amend hanc this (sect) vera fabella by a true fable : est it is pretium operae\* worth while attendere to attend.

Cum when Tiberius Caesar Tiberius Caesar petens going towards Neapolim Neapolis venisset had come in suam Misenensem villam to his Misenian country-house, quae which posita being set summo monte on the top of the mountain manu by the hand Luculli of Lucullus prospectat looks towards Sicilum the Sicilian et and despicit looks down upon Tuscum mare the Tuscan sea ; unus one ex alticinctis Atriensibus† of the highgirt porters, cui tunica whose jacket dstricta erat was bound down ab humeris from (his) shoulders Pelusio linteo with Pelusian linen, cirris dependentibus (his) curls‡ hanging down, Domino perambulante|| when (his) Lord was walking over laeta viridia the gay green (walks) coepit began conspergere to

\* Literally :—the price of the labour.

† Note.—The Romans wore loose garments, and were consequently obliged to tuck them up, when engaged in any business :—highgirt, therefore, means, particularly busy.

‡ Or cirris may mean, the fringe of his tunic.

|| Literally :—(his) Lord walking over.



*sprinkle aestuantem humum the sultry earth ligneo alveolo with a wooden vessel, jactitans making a show of come officium (his) civil attention : sed but deridetur he is derided. Inde then flexibus notis the mazes being known (to him) praecurrit he runs forward in alium xystum into another walk, sedans stilling pulverem the dust. Caesar Cæsar agnoscit recognises hominem the man, intelligitque and understands rem the thing. Ut when putavit he thought id that that esse would be nescio I know not quid boni what advantage : heus ho ! inquit says Dominus (his) Lord. Ille he enimvero indeed assilit leaps up, alacer active gaudio from the joy certae donationis of a sure present. Tum then majestas the majesty tanti Ducis of so great a General jocata est joked sic thus : Non egisti thou hast not done multum much, et and opera (thy) labour perit perishes nequicquam in vain ; alapae slaps on the face veneunt are sold mecum with me multo majoris at a much greater (price).*

### FABULA SEXTA FABLE SIXTH.

*Aquila the Eagle, Cornix the Crow, et and Testudo the Tortoise.*

*Nemo no man est is satis sufficiently munitus fortified contra potentes against the powerful ; si if vero however maleficus consiliator an evil counsellor accessit is added, quicquid whatever vis violence et and nequitia wickedness oppugnant attack, ruit it falls.*

*Aquila an Eagle sustulit took up Testudinem a Tortoise in sublime on high : quae cum and when she abdidisset had hid corpus (her) body domo cornea in (her) house of horn, nec nor posset could condita (when) hid laedi be hurt ullo pacto in any manner ; Cornix a Crow venit came per auras through the air, et and volans flying propter near (said) : sane truly rapuisti thou hast stolen unguibus with (thy) talons opimam praedam a rich booty, sed but nisi unless monstraro I shall show, quid what sit faciendum is to be done tibi by thee, nequicquam to no purpose lassabit it will weary te thee gravi pondere with the heavy weight. Parte promissa a part being pro-*

*mised (her), suadet she persuades (her) ut that illidat she may dash duram corticem the hard shell super scopulum upon a rock ab altis astris\* from a great height, qua com- minuta which being broken, facile easily vescatur she may feed on cibo the food. Aquila the Eagle inducta induced verbis by (her) words, paruit obeyed monitis the admoni- tions, et and simul at the same time large bountifully divi- sit shared dapem the repast magistrae with (her) instruc- tress. Sic thus quae she who fuerat had been tuta safe mu- nere by the gift naturae of nature, impar unequal duabus to two occidit falls tristi nece in sad death.*

### FABULA SEPTIMA FABLE SEVENTH.

*Muli the Mules et and Latrones the Robbers.*

*Duo Muli two Mules ibant were going along gravati la- den sarcinis with burdens: unus one ferebat was carrying fiscos baskets cum pecunia with money; alter the other sac- cos bags tumentes swelling multo hordeo with much barley: ille the former, dives (being) rich onere with (his) load eminent goes proudly celsa cervice with a high neck, jac- tansque and tossing clarum tintinnabulum a shrill bell collo about (his) neck; comes (his) companion sequitur fol- lows quieto at a quiet et and placido gradu gentle pace. Latrones Robbers subito on a sudden advolant spring upon (them) ex insidiis out of ambush, trusitantque and slash inter caedem amid the scuffle Mulum the Mule ferro with the sword, diripiunt they steal away nummos the money, negligunt (but) disregard vile hordeum the cheap barley. Igitur therefore cum when spoliatus the (Mule that was) robbed fleret was lamenting suos casus his adventures, equi- dem I in truth, inquit says alter the other, gaudeo am glad me that I contemptum† was despised. Nam for amisi I have lost nil nothing, nec nor laesus sum have I been hurt vulnere with a wound.*

\* Literally:—*from the lofty stars.*

† *esse*—is here understood.

Hoc argumento by this proof tenuitas the poverty hominum of men est is tuta safe: magnae opes great riches sunt are obnoxiae exposed periculo to danger.

## FABULA OCTAVA FABLE EIGHTH.

*Cervus the Stag et and Boves the Oxen.*

*Cervus a Stag, excitatus roused nemorosis latibulis from the coverts of the forest, ut that fugeret he might escape instantem necem approaching death venatorum from the hunters, caeco timore through blind fear petit makes to proximam villam the nearest farm house, et and condidit hid se himself opportuno bubili in a convenient ox-stall. Hic upon this Bos an Ox (said) latenti to (him) lying hid: Quidnam what voluisti hast thou intended tibi for thyself, infelix O unhappy one, qui who ultro of thyself concurreris hast run ad necem to death, commiserisque and hast entrusted spiritum (thy) life tecto to the roof hominum of men? At but ille supplex he (as) a suppliant inquit says: vos you modo only parcite spare (me), occasione data when an opportunity is afforded erumpam I will burst forth rursus again. Vices the turns noctis of the night excipiunt succeed spatium the course diei of the day. Bubulcus the herdsman affert brings frondem green provender, nec nor ideo yet videt sees (him). Omnes rustici all the rustics subinde now and then eunt go et and redeunt return, nemo no one animadvertit perceives (him): etiam even villicus the steward transit passes by, nec nor ille does he sentit perceive quicquam any thing. Tum then ferus the beast gaudens rejoicing coepit began agere gratias to give thanks quietis Bubus to the quiet Oxen, quod because praestiterint they afforded hospitium a retreat adverso tempore in a distressing time. Unus one respondit answered: Cupimus we desire te thee quidem indeed salvum (to be) safe, sed but si if ille he qui who habet hath centum oculos an hundred eyes, venerit shall come, tua vita thy life vertetur will be involved in magno periculo in great danger. Inter haec in the midst of these (things) dominus ipse the master him-*

*self* redit *returns* a coena *from supper*: et *and* quia *because* viderat *he had seen* Boves (*his*) Ōxen corruptos *wasted away nuper of late*, accedit *he approaches* ad praesepe *to the stall*: cur *why*, (*says he*), est *is there* parum frondis (*so*) little provender? Stramenta *is straw* desunt *wanting*? Quantum laboris *what great trouble* est *is it* tollere *to take away* haec aranea *these cobwebs*? Dum *whilst* scrutatur *he scrutinizes* singula *every thing*, conspicatur *he espies* quoque *also* alta cornua *the lofty horns* Cervi *of the Stag*. Quem *whom* familia convocata *having summoned* (*his*) household jubet *he orders* occidi *to be killed*, tollitque *and takes* praedam *the booty*.

Haec fabula *this fable* significat *shows*, domimum *that the master* videre *sees* plurimum *farthest* in suis rebus *in his own affairs*.

## EPILOGUS EPILOGUE.

Attici *the Athenians* posuere *erected* statuam *a statue* ingenio *to the genius* Aesopi *of Aesop*, collocaruntque *and placed* (*him*) servum (*though*) a slave in aeterna basi *on an eternal pedestal*, ut *that* cuncti *all* scirent *might know* viam *that the way* honoris *of honour* patere *is open*, nec *nor* gloriam *glory* tribui *given* generi *to family* sed *but* virtuti *to excellence*. Quoniam *because* alter *one*\* occuparat *had prevented* (*me*) ne forem† *from being* primus *the first* (*fable writer*), studui *I have done* my *endeavours* ne esset *that he should not be* solus *the only one*: quod *which* (*only*) superfluit *remained* (*for me*). Nec *nor* est *is* haec *this* invidia *envy*, verum *but* aemulatio *emulation*. Quod si *but* if Latium *Latium* faverit *shall favour* meo labori *my labour*, habebit *it will have* plures *more* (*writers*), quos *whom* opponat *it may oppose* Graeciae *to Greece*. Si *if* livor *envy* voluerit *shall wish* obrectare *to disparage* curam (*my*) care, tamen *yet* non eripiet *it will not take away* con-

\* Alter may mean either *one* or *the other* when speaking of *two*.

† Literally:—*that I should not be*.

scientiam (*my*) consciousness laudis of worth. Si if nostrum studium our labour pervenit has reached ad tuas aures to thy ears, et and animus (*thy*) mind sentit thinks fabulas the fables arte fictas\* artfully contrived, felicitas (*my*) happiness submovet removes omnem querelam all complaint. Sin autem but if doctus labor (*my*) learned labour occurrit meets with illis those, quos whom sinistra natura unpropitious nature extulit hath brought in lucem into light, nec possunt and (*who*) cannot (do) quicquam any thing, nisi except carpere cavil at meliores (*their*) betters; feram I will bear fatale exitium the fated ruin durato corde with hardened heart, donec until fortunam pudeat † fortune may be ashamed sui criminis of her crime.

\* Literally :— contrived by art.

† Literally :—it may shame fortune.

## LIBER TERTIUS BOOK THIRD

### AESOPARUM FABULARUM OF THE AESOPIAN FABLES

#### PHAEDRI OF PHAEDRUS

#### LIBERTI THE FREED-MAN AUGUSTI OF AUGUSTUS.

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#### PHAEDRUS PHAEDRUS AD EUTYCHUM TO EUTYCHUS.

Si if desideras thou desirest legere to read libellos the little books Phaedri of Phaedrus, oportet it is necessary vaces\* (that) thou be disengaged a negotiis from business, Eutyche O Eutyclus, ut that animus liber (thy) mind (being) free sentiat may perceive vim the force carminis of the verse. Verum but, inquis sayest thou, tuum ingenium thy genius est is non not tanti of so much (consequence), ut that momentum a particle horae of an hour pereat may be lost meis officiis to my duties. Ergo therefore non est there is not causa reason, id that that tangi be touched tuis manibus by thy hands, quod which non convenit does not suit occupatis auribus (thy) preoccupied ears. Fortasse perchance dices thou wilt say: Aliquae feriae some holidays venient will come, quae which vocent may invite me me ad studium to study soluto pectore with freed breast. Legesne wilt thou read, quaeso I pray, viles naenias poor songs potius rather quam than impendas spend curam (thy) care domesticae rei on (thy) domestic affairs, reddas tempora† return visits amicis to (thy) friends, vaces be at leisure uxori for (thy) wife, relaxes

\* Ut—is here understood.

† Literally:—pay back times.

*unbend animum (thy) mind, des give otium rest corpori to (thy) body, ut that praestes thou mayest perform fortius more vigorously assuētam vicem the accustomed return (of business)?* Propositum *(thy) design et and genus manner vitae of life est is mutandum to be changed tibi by thee, si if cogitas thou thinkest intrare to enter limen the threshold Musarum of the Muses. Ego I, quem whom mater (my) mother enixa est brought forth Pierio jugo on the Pierian top, in quo in which sancta Mnemosyne sacred Mnemosyne, foecunda fruitful novies nine times, peperit brought forth tonanti Jovi to thundering Jupiter chorum the band artium of arts, quamvis although natus sim I have been born paene almost in ipsa schola in the school itself, eraserimque and have scraped away curam the care habendi of possessing penitus thoroughly corde from (my) heart, et and incubuerim have leaned in hanc vitam to this (mode of) life invita laude for unwilling praise, tamen yet recipior am received fastidiose scornfully in coetum to (their) company. Quid what credis dost thou think accidere happens illi to him, qui who quaerit seeks exaggerare to heap up magnas opes great riches omni vigilia with all watchfulness, praeponens preferring dulce lucrum sweet gain docto labori to learned labour? Sed but jam now, quodcunque whatever fuerit shall be, (ut as Sinon Sinon dixit said, cum when perductus foret he was brought ad regem to the king Dardaniae of the Dardanian (land) exarabo I will write tertium librum the third book stylo in the style\* Aesopi of Aesop, dedicans dedicating illum it honori to (thy) honour et and tuis meritis to thy merits. Quem which si if leges thou shalt read, laetabor I shall be glad; sin autem but if minus not, posterit posterity certe at least habebunt will have, quo with what oblectent they may delight se themselves. Nunc now cur why genus the manner fabularum of fables inventum sit was found out, docebo I will teach brevi in short. Servitus obnoxia slavery (being) hateful, quia because*

\* Or, *with the pen*.—*Exarare* is literally to *plough* or *plough up*—and obtains the signification of *write* from the *furrows*, as it were, made on the tablets of *wax*.

non audebat it *dared not dicere to say, quae what volebat it wished, transtulit transferred proprios affectus its private passions in fabellas to short stories, elusitque and escaped calumniam accusation fictis jocis by feigned jokes. Ego I feci have made viam a highway pro illius semita instead of his footpath, et and cogitavi have thought on plura more (things) quam than reliquerat he had left, deligens choosing quaedam some in meam calamitatem (with reference) to my own misfortune. Quodsi but if accusator (my) accuser foret were alius any other Sejano than Sejanus, si if alius any other testis (my) evidence, alius any other denique in short judex (my) judge, faterer I would confess me that I esse was dignum worthy tantis malis of so great misfortunes, nec nor delenirem would I soothe down dolorem (my) grief his remediis with these remedies. Si if quis any one errabit shall err sua suspicione by his own suspicion. et and rapiet shall lay hold of ad se for himself, quod (that) which erit will be commune common omnium to all; stulte foolishly nudabit he will expose conscientiam the consciousness animi of (his) mind. Nihilominus nevertheless velim I should wish me myself excusatum excused huic to him. Enim for neque neither mens est mihi\* it is my intention notare to mark out singulos individuals, verum but ostendere to show vitam ipsam life itself et and mores the manners hominum of men. Fors perhaps aliquis some one dicet will say me that I professum have undertaken gravem rem a weighty matter. Si if Phryx Aesopus the Phrygian Aesop, si if Anacharsis Scythia Anacharsis the Scythian potuit was able condere to found aeternam famam an eternal reputation suo ingenio by his genius; cur why ego should I, qui who sum am propior nearer literatae Graeciae lettered Greece, deseram leave decus the glory patriae of (my) country inertī somno in slothful sleep? Cum when Threissa gens the Thracian nation numeret reckons up suos auctores its authors, Apolloque and Apollo sit is parens parent Lino to Linus, Musa a Muse Orpheo to Orpheus, qui who movit moved saxa rocks cantu with*

\* Literally:—the mind is to me.



(his) song, et and domuit tamed feras wild beasts, tenuit-  
que and detained impetus the impetuosity Hebri of Hebrus  
dulci mora with a sweet delay. Ergo therefore hinc hence  
abesto be off, livor envy, ne lest gemas thou groan frustra  
to no purpose, quoniam since perennis gloria immortal  
glory debetur is due mihi to me. Induxi te I have drawn  
thee in ad legendum to reading: peto I beg reddas (that)  
thou wilt return mihi to me sincerum judicium a true judg-  
ment noto candore with (thy) well-known candour.

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### FABULA PRIMA FABLE FIRST.

Anus the Old Woman ad Amphoram to the Wine-Vessel.

Anus an old Woman vidit saw Amphoram a Wine-vessel  
jacere lie epotam drunk empty, quae which adhuc still  
spargeret spread jucundum odorem a pleasant smell late  
far about Falerna faece from the Falernian dregs e nobili  
testa out of the noble cask. Postquam after avida (she)  
greedy traxit snuffed up hunc this totis naribus with all  
(her) nostrils: O suavis anima O sweet breath! (says she),  
quale bonum what good dicam shall I say fuisse was in te  
in thee antehac before this, cum when reliquiae (thy) re-  
mains sint are tales such!

Quo to what hoc this pertineat relates, dicet he will say  
qui who noverit knows me me.

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### FABULA SECUNDA FABLE SECOND.

Panthera the Panther et and Pastores the Shepherds.

Par gratia an equal favour solet is wont referri to be  
returned a despectis by the slighted.

Olim formerly imprudens Panthera an unwary Panther  
decidit fell down in foveam into a pit. Agrestes (some)  
rustics videre saw (it): alii some congerunt heap upon  
(her) fustes sticks, alii others onerant load (her) saxis with

*stones : quidam some contra on the other hand miseriti pitying (her), periturae being likely to perish, quippe forsooth, quamvis even though nemo no one laederet should hurt (her), misere threw down panem some bread, ut that sustineret she might support spiritum (her) life. Nox night insecuta est followed on : abeunt they depart domum home securi careless, quasi as if inventuri to find (her) mortuam dead postridie the next day. At but illa she, ut when refecit she refreshed languidas vires (her) languid powers, veloci saltu by a nimble leap liberat frees sese herself fovea from the pit, et and properat hastens concito gradu with a hurried step in cubile to (her) lair. Paucis diebus interpositis a few days having intervened, provolat she flies out, trucidat butchers pecus the cattle, necat kills pastores ipsos the shepherds themselves, et and, vastans laying waste cuncta all things, saevit rages irato impetu with furious violence. Tum then qui (they) who pepercerant had spared ferae the beast, metuentes fearing sibi for themselves, haud recusant do not object to damnum the loss, tantum (but) only rogant beg pro vita for (their) life. At but illa she (said) : Memini I remember, qui who petierit attacked me me saxo with a stone, qui who dederit gave panem bread : absistite cease vos ye timere to fear : revertor I return hostis an enemy illis to those, qui who laeserunt have injured me me.*

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#### FABULA QUARTA FABLE FOURTH.

*Caput the Head Simii of the Ape.*

*Quidam a certain man vidit saw Simium an Ape pendere hang ad Lanium at a Butcher's inter reliquās merces among the other wares atque and opsonia provisions : quae-sivit he inquired, quidnam how saperet it tasted. Tum then Lanius jocos the Butcher jesting, inquit said : Quale as est is caput the head, talis such sapor the taste prae-statur is insured. Aestimo I consider hoc this dictum said, magis rather ridicule laughably, quam than vere truly ;*

quando *since* et *both* saepe *inveni* *I have often met with* formosos *beautiful (people)* pessimos *very bad*, et *and* cognovi *have known* multos *many* turpi facie *of an ugly face* optimos *very good*.

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### FABULA QUINTA FABLE FIFTH.

*Aesopus Aesop et and Petulans the Saucy (Fellow).*

Successus *success* devocat *calls down* multos *many* ad perniciem *to destruction*.

Quidam *petulans some saucy (fellow)* impegerat *had thrown* lapidem *a stone* Aesopo *at Aesop*. Tanto *melior so much the better (art thou)*, inquit *says he*. Deinde *then* dedit *he gave* illi *to him* assem *a penny*, prosecutus *following (it) up sic thus*: non habeo *I have not* plus *more* merchule *by Hercules!* sed *but* monstrabo *I will show* tibi *to thee*, unde *whence* possis *thou mayest* accipere *receive*. Ecce *lo!* dives *a rich* et *and* potens *powerful (man)* venit *is coming*: similiter *in like manner* impinge *throw* lapidem *a stone* huic *at him*, et *and* accipies *thou wilt receive* dignum *praemium a deserved reward*. Ille *persuasus he being persuaded* fecit *did*, quod *what* monitus *fuit he was advised*; sed *but* spes *hope* fefellit *deceived* impudentem *audaciam (his) impudent audacity*: namque *for* comprehensus *being taken* persolvit *he suffered* poenas *punishment* cruce *on the cross*.

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### FABULA SEXTA FABLE SIXTH.

*Musca the Fly et and Mula the Mule.*

Musca *a Fly* sedit *sat* in temone *on a carriage pole*, et *and* increpans *chiding* Mulam *a Mule*, inquit *says*: Quam tarda *how slow* es *thou art!* non vis *wilt thou not* progredi *go on* citius *quicker?* Vide *take care*, ne *lest* compungam *I prick* collum *(thy) neck* tibi *for thee* dolone *with (my)*

*sting. Illa she respondit answered: non moveor I am not moved tuis verbis by thy words; sed but timeo I fear istum him, qui who sedens sitting prima sella on the front seat temperat governs meum jugum my yoke lento flagello with a pliant whip, et and continet holds in ora (my) mouth spumantibus fraenis with foaming bits. Quapropter wherefore aufer take away frivolum insolentiam (thy) trifling insolence; namque for scio I know, ubi when tricandum sit\* I must go slow, et and ubi when currendum sit I must go fast.*

*Hac fabula by this fable potest he may merito deservedly derideri be derided, qui who sine virtute without valour exercet uses vanas minas vain threats.*

## FABULA SEPTIMA FABLE SEVENTH.

*Canis the Dog et and Lupus the Wolf.*

*Quam dulcis how sweet libertas liberty sit is, proloquar I will declare breviter briefly.*

*Lupus a wolf confectus worn out macie with leanness, forte by chance occurrit met perpasto Cani a well-fed Dog: dein then ut as restiterunt they stopped invicem salutantes† saluting each other: unde whence, (says he,) sic nites art thou so sleek, quaeso I pray? Aut or quo cibo with what food fecisti hast thou made tantum corporis so great a body? Ego I, qui who sum am longe a long way fortior braver, pereor am perishing fame with hunger. Canis the Dog simpliciter simply (answered): eadem conditio the same condition est is (open) tibi for thee, si if potes thou canst praestare insure par officium an equal service domino to a master. Quod what (service)? inquit says ille he. Ut that sis thou mayest be custos a guard liminis of (his) threshold, et and tuearis mayest defend domum (his) house a furibus from thieves noctu by night.*

\* Literally:—*it is to be gone slow (by me).*

† Literally:—*salutantes saluting invicem in turns.*

Ego *I* vero *indeed* sum *am* paratus *prepared*: nunc *now* patior *I* endure nives *snows* imbresque *and showers*, trahens *dragging on* asperam vitam *a rough life* in sylvis *in the woods*. Quanto *by how much* facilius *easier* est *is* it mihi *for me* vivere *to live* sub tecto *under a roof*, et *and* otiosum *at my leisure* satiari *to be satisfied* largo cibo *with plenty of food*? Veni *come* ergo *then* mecum *with me*. Dum *whilst* procedunt *they walk along*, Lupus *the Wolf* aspicit *perceives* collum Cani *the Dog's* neck detritum *worn bare* a catena *by a chain*. Unde *whence* hoc *(is) this*, amice *friend*? Est *it is* nihil *nothing*. Tamen *yet* dic *tell (me)*, quaeso *I pray*? Quia *because* videor *I seem* acer *fierce*, alligant me *they tie me up* interdiu *in the day-time*, ut *that* quiescam *I may rest* luce *by day*, et *and* vigilem *may watch* cum *when* nox *night* venerit *shall come*: solutus *being let loose* crepusculo *at dusk*, vagor *I wander*, qua *where* visum est *it has seemed good (to me)*. Panis *bread* affertur *is brought (me)* ultro *freely*; dominus *(my) master* dat *gives* ossa *bones* de sua mensa *from his own table*; familia *the household* jactat *throw (me)* frusta *scraps*, et *and* pulmentarium *broth*, quod *which* quisque *every one* fastidit *dislikes*. Sic *thus* meus venter *my belly* impletur *is filled* sine labore *without labour*. Age *come now*, si *if* est *it is* animus *(thy) mind* abire *to go out* quo *anywhere*, est *is there* licentia *liberty*? Non est *there is not* plane *plainly* inquit *says he*. Fruere *enjoy*, quae *what* laudas *thou praisest*, Canis *O Dog*! Nolo *I would not* regnare *be a king*, ut *so that* non sim *I should not be* liber *at liberty* mihi *for myself*.

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## FABULA OCTAVA FABLE EIGHTH.

Frater *the Brother* et *and* Soror *the Sister*.

Monitus *being warned* praecepto *by (this) precept*, saepe *often* considera *consider* te *thyself*.

Quidam *a certain man* habebat *had* turpissimam *filiam* a *very ugly* daughter, idemque *and the same man* (had)

filium a son insignem remarkable pulchra facie for a beautiful face. Hi these, ludentes playing pueriliter childishly, forte by chance inspexerant had looked into speculum a mirror, ut as fuit it was positum placed in cathedra on a chair matris of (their) mother. Hic he jactat boasts se himself formosum handsome; illa she irascitur is angry, nec nor sustinet bears jocos the jibes gloriantis fratris of (her) boasting brother, accipiens taking [quid enim for how (should she not)?] cuncta all (things) in contumeliam to (her own) reproach. Ergo therefore decurrit she runs down ad patrem to (her) father, laesura to do an injury invicem in return, magnaue invidia and with great envy criminatur accuses filium the son, quod because natus vir born a man tetigerit he meddled with rem foeminarum women's affairs. Ille he amplexus having embraced utrumque both, et and carpens oscula \* kissing (them), partiensque and dividing dulcem caritatem sweet love in ambos to both, inquit says, volo I wish vos you uti to use speculo the glass quotidie every day: Tu thou ne corumpas that thou mayest not spoil formam (thy) beauty malis by the blemishes nequitiae of wickedness; Tu thou ut that vincas thou mayest overcome istam faciem that face bonis moribus by good manners.

#### FABULA NONA FABLE NINTH.

Socrates Socrates ad Amicos to (his) Friends.

Nomen the name amici of a friend est is vulgare common, sed but fides the fidelity rara rare.

Cum when Socrates Socrates [cujus mortem whose death non fugio I do not shun, si if assequar I may obtain famam (his) fame, et and cedo I give place invidiae to envy, dummodo so long as absolvar I may be acquitted cinis (when) ashes,] fundasset had built sibi for himself parvas aedes a small house, nescio quis I know not who e populo of the

\* Literally:—plucking kisses.

people, ut as solet is wont fieri to happen, sic (said) thus : Quaeso I pray, talis vir (being) such a man ponis dost thou build tam angustam domum so narrow a house? Utinam would that, inquit says he, impleam I may fill hanc this veris amicis with true friends!

### FABULA DECIMA FABLE TENTH.

Poeta the Poet de credere\* about believing et and non credere not believing.

Est it is periculosum dangerous credere to believe, et and non credere not to believe. Breviter exponam I will briefly set forth exemplum an example utriusque rei of both cases.

Hippolytus *Hippolytus* obiit perished, quia because novercae creditum est† (his) stepmother was believed: Ilium Troy ruit fell, quia because Cassandrae non creditum Cassandra was not believed. Ergo therefore veritas the truth multum exploranda est is deeply to be searched into, prius quam before stulta sententia foolish opinion judicet judges prave wrongly. Sed but ne lest elevem I may lessen (it) fabulosa vetustate by fabulous antiquity, narrabo I will relate tibi to thee, quod what factum est happened mea memoria in my own memory. Cum when quidam maritus a certain husband diligenter loved conjugem (his) wife, jamque and already pararet was preparing puram togam‡ a single-coloured robe filio for (his) son, seductus est he was drawn aside in secretum into a secret place a suo liberto by his freedman sperante hoping se that himself suffici would be substituted proximum haeredem

\* Literally :—about to believe, &c.

Obs. The infinitive mood in Latin is used as a substantive.

† Literally :—it was believed to his stepmother.

‡ Literally :—a pure robe.

Note.—The Roman children wore a purple-edged robe, which, when grown up, they exchanged for a plain one.

(as) the next heir. Qui *who*, cum *when* multa mentitus foret\* he had told many lies de puero about the boy, et and plura more de flagitiis about the lewdnesses castae mulieris of the chaste woman, adjecit added id that quod which sentiebat he thought maxime doliturum would most grieve amanti the loving (husband), adulterum that an adulterer ventitare often came, famamque and that the credit domus of the house pollui was polluted turpi stupro by base debauchery. Ille he incensus inflamed falso crimine by the feigned crime uxoris of (his) wife simulavit pretended iter a journey ad villam to his country house, clamque and secretly subsedit remained in oppido in the town: deinde then noctu by night, subito on a sudden intravit he entered januam (his) gate, recta petens straightway going to cubiculum the chamber uxoris of (his) wife, in quo in which mater the mother jusserat had ordered natum (her) son dormire to sleep, diligentius somewhat carefully servans watching over adultam aetatem (his) adult age. Dum whilst quaerunt they are seeking for lumen a light, dum whilst familia the servants concursant run together, non sustinens not bearing impetum the violence furentis irae of (his) raging passion, vadit he goes ad lectum to the bed, tentat he feels for caput the head in tenebris in the darkness. Ut when sentit he feels (it) tonsum cropped, transigit he pierces pectus the breast gladio with (his) sword, respiciens regarding nihil nothing, dum as long as vindicet he may avenge dolorem (his) grief. Lucerna allata a lamp being brought, simul as soon as aspexit he beheld filium (his) son, uxoremque and (his) wife dormientem sleeping sancto cubiculo in (her) sacred chamber, quae who sopita being lulled primo somno in (her) first sleep senserat had heard nil nothing, repraesentavit he quickly executed poenam punishment facinoris of the deed in se upon himself et and incubuit fell upon ferro (his) sword, quod which credulitas (his) credulity strinxerat had drawn. Accusatores accusers postularunt demanded mulierem the woman, pertraxeruntque and dragged (her) Romam to Rome ad

\* Literally :— he had lied many things.



Centumviros to the Centumviri. Maligna suspicio malicious suspicion deprimit oppresses insontem (her) guiltless, quod because possideat she possesses bona (his) goods; patroni (her) advocates stant stand, fortiter tuentes stoutly defending causam the cause innocentis foeminae of the innocent woman. Tunc then judices the judges petiere besought a Divo Augusto of Augustus the Divine, ut that adjuvaret he would assist fidem the honour jurisjurandi of (their) oath, quod because error the doubtfulness criminis of the crime implicuisset had perplexed ipsos them. Qui who postquam after dispulit he dispelled tenebras the darkness calumniae of calumny, reperitque and found certum fontem the sure fountain veritatis of truth, inquit says: libertus let the freedman, causa the origin mali of the misfortune, luat suffer poenas the punishment. Namque for existimo I think (that she) simul at once orbam bereaved nato of (her) son et and privatam deprived viro of (her) husband miserandam (is) to be pitied potius rather, quam than damnandam condemned. Quodsi but if paterfamilias the master of the house perscrutatus esset had thoroughly examined delata crimina the alleged charges, si if subtiliter limasset he had ingeniously examined mendacium the falsehood, non evertisset he would not have overthrown a radicibus from the foundations domum (his) house funesto scelere by (his) lamentable wickedness. Auris let the ear spernat slight nil nothing, nec nor tamen yet credat believe statim in a hurry: quandoquidem since et both illi they peccant sin quos whom minime putes thou mayest least think, et and qui (they) who non peccant do not sin, impugnantur are attacked fraudibus by stratagems. Hoc this etiam also potest may admonere warn simplices the simple, ne ponderent that they should not esteem quid any thing opinione by the opinion alterius of another. Namque for dissidens ambitio the different ambition mortalium of mortals subscribit abets aut either gratiae (their) favour, aut or suo odio their hatred. Ille he erit will be notus known, quem whom cognoveris thou shalt know per te of thyself.

Executus sum I have gone through haec these (things)

pluribus in more (*words*) propterea on *this account*, quoniam because offendimus *we offend* quosdam some nimia brevitate by too much brevity.

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## FABULA DUODECIMA FABLE TWELFTH.

Pullus the Chicken ad Margaritam to the Jewel.

Dum whilst Gallinaceus pullus a young Cock \* quaerit is seeking escam food in sterquilino in a dunghill, reperit he finds Margaritam a Jewel. Quanta res how precious a thing, inquit says he, jaces thou liest indigno loco in an unworthy place! Si if quis any one cupidus desirous tui pretii of thy worth vidisset had seen hoc this, olim long ago redisses thou wouldst have returned ad pristinum splendorem to (thy) former splendour: ego I, qui who inveni have found te thee, cum since cibus food est is multo potior much more preferable (to me), nec neither (am able) prodesse to profit tibi thee, nec nor potes art thou able (to profit) mihi me quicquam any thing.

Narro I relate hoc this illis to those, qui who non intelligunt do not understand me me.

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## FABULA TERTIA DECIMA FABLE THIRTEENTH.

Apes the Bees et and Fuci the Drones, Vespa judice the Wasp being judge.

Apes some Bees fecerant had made favos honeycombs in alta quercu in a lofty oak. Inertes Fuci some idle Drones dicebant said hos that these esse were suos theirs. Lis the quarrel deducta est was brought ad forum to the court, Vespa judice the Wasp being judge. Quae who cum when

\* Literally : — a hen's chicken.

nosset *she knew* pulcherrime *very well* utrumque genus *both kinds*, proposuit *proposed* hanc *this* gem *the jewel* duabus partibus *to the two parties*: corpus *(your) person* est *is* non *not* inconueniens *dissimilar*, et *and* color *(your) colour* par *alike*, ut *so that* res *the matter* merito venerit *has naturally come* plane *clearly* in dubium *into doubt*. Sed *but* ne *lest* mea religio *my scrupulousness* peccet *may err* imprudens *unawares*, accipite *take* alveos *hives*, et *and* infundite *pour into* ceris *the wax* opus *(your) work*, ut *that* ex sapore *from the taste* mellis *of the honey*, et *and* forma *the shape* favi *of the comb*, auctor *the maker* horum *of these*, de quis *concerning which* nunc agitur *it is now debated*, appareat *may appear*. Fuci *the Drones* recusant *refuse*: conditio *the condition* placet *pleases* Apibus *the Bees*. Tunc *then* illa *she* protulit *pronounced* talem sententiam *such a sentence*: apertum est *it is plain*, quis *who* non possit *is not able*, aut *or* quis *who* fecerit *has made (them)*. Quapropter *wherefore* restituo *I restore* suum fructum *their own fruit* Apibus *to the Bees*.

Praeterissem *I should have passed over* hanc fabulam *this fable* silentio *in silence*, si *if* Fuci *the Drones* non recusassent *had not refused* pactam fidem *(their) pledged word*.

## FABULA QUARTA DECIMA FABLE FOURTEENTH.

*Aesopus ludens Aesop playing.*

Cum *when* quidam Atticus *a certain Athenian* vidisset *had seen* Aesopum *Aesop* ludentem *playing* nucibus *at nuts* in turba *among a set* puerorum *of boys*, restitit *he stopped*, et *and* risit *laughed at (him)* quasi *as if* delirum *a crazy (fellow)*. Quod *which* simul *as soon as* senex *the old man*, derisor *(himself) a ridiculer* potius *rather* quam *than* deridendus *(one) to be ridiculed*, sensit *perceived*; posuit *he put* retensum arcum *an unstrung bow* in media

via in the middle of the way: Heus *ho!* inquit *says he*, sapiens *wise-(head)*, expedi *explain*, quid *what* fecerim *I have done*. Populus *the people* concurrit *run together*. Ille *he* torquet *torments* se *himself* diu *a long time*, nec nor intelligit *perceives* causam *the cause* quaestionis *positae of the question* proposed: Novissime *at last* succumbit *he gives in*. Tum then victor Sophus *the victorious Philosopher* (says): cito rumpes *thou wilt soon break* arcum *a bow*, si *if* habueris *thou shalt keep* (it) semper *tensum always stretched*: at but si *if* laxaris *thou shalt slacken* (it), erit *it will be* utilis *fit for use*, cum *when* voles *thou shalt wish*.

Sic thus ludus *play* debet *ought* aliquando *sometimes* dari *to be given* animo *to the mind*, ut *that* redeat *it may return* melior *better* tibi *to thee* ad cogitandum *for reflecting*.

## FABULA QUINTA DECIMA FABLE FIFTEENTH.

Canis *the Dog* ad Agnum *to the Lamb*.

Canis *a Dog* inquit *says*, Agno *to a Lamb* balanti *bleating* inter capellas *among some goats*, stulte *foolish* (creature), erras *thou art mistaken*: tua mater *thy mother* non est *is not* hic *here*: ostenditque *and shows* Oves *the Sheep* segregatas *separated* procul *afar off*. (The Lamb replies), non quaero *I do not seek* illam *her*, quae *who*, cum *when* libitum est *it pleased* (her), concipit *conceives* (me), dein then portat *carries* ignotum onus *an unknown burden* certis mensibus *for stated months*, novissime *at last* effundit *drops* prolapsam sarcinam (her) *fallen load*; verum *but* illam *her*, quae *who* nutrit *feeds* (me) *admoto* ubere *with offered teat*, fraudatque *and deprives* natos (her own) *children* lacte *of milk*, ne desit *that it may not be wanting* mihi *for me*. Tamen yet illa *she* est *is* potior *preferable*, quae *who* peperit *brought forth* te *thee*. Non est *it is not* ita *so*. Unde *whence* illa *did she* scivit *know*,

nascerer (*whether*) *I should be born niger black an or albus white?* Porro moreover *age grant*, scisset *she had known*: cum *when* crearer *I was formed* masculus *a male*, dedit *she bestowed* sane *to be sure* magnum beneficium *a great kindness* natali *on (my) birth-day*, ut *that* expectarem *I should expect* lanium *the butcher* in singulas horas *every hour*. Cur *why* sit *should she be* potior *preferable*, cujus potestas *whose power* fuit *was* nulla *none* in gignendo *in bringing (me) forth*, hac *to her*, quae *who* miserita est *pitied* jacentis *(me) lying*, sponteque *and of herself* praestat *exhibits* dulcem benevolentiam *a sweet benevolence?* Bonitas *kindness* non *not* necessitas *relationship* facit *makes* parentes *parents*.

Auctor *the author* voluit *wished* demonstrare *to point out* his versibus *by these verses*, homines *that men* obsistere resist legibus *laws*, capi *(and) are won* meritis *by kindnesses*.

## FABULA SEXTA DECIMA FABLE SIXTEENTH.

*Cicada the Grasshopper et and Noctua the Owl.*

Qui (*he*) *who* non accommodat *does not conform* se *himself* humanitati *to good nature*, plerumque *generally* oppetit *undergoes* poenas *the punishment* superbiae *of (his) pride*.

Cicada *a Grasshopper* faciebat *was making* convicium *a noise* acerbum *displeasing* Noctuae *to an Owl*, solitae *accustomed* quaerere *to seek* victum *food* in tenebris *in the dark*, capereque *and to take* somnum *sleep* cavo ramo *in a hollow bough* interdiu *in the day time*. Rogata *she was asked*, ut *that* taceret *she should be silent*. Coepit *she began* clamare *to chirp* multo validius *much more earnestly*. Prece admota *the entreaty being addressed* rursus *again*, magis accensa *she was the more inflamed*. Noctua *the Owl*, ut *when* vidit *she saw* esse *that there was* nullum auxilium *no help* sibi *for her*,

et *and* sua verba *that her words* contemni *were despised*, aggressa *est attacked* garrulam *the chattering* (grass-hopper) hac fallacia *with this deceit*: quia *because* tui cantus *thy songs*, quos *which* putes *thou mayest think* sonare *sound* cithara *on the harp* Apollinis *of Apollo*, non sinunt *do not permit* me *me* dormire *to sleep*, est *it is* animus *(my) mind* potare *to drink* nectar *nectar*, quod *which* Pallas *Pallas* nuper *lately* donavit *gave* mihi *to me*: si *if* non fastidis *thou dost not disdain*, veni *come*; bibamus *let us drink* una *together*. Simul *as soon as* illa *she*, quae *who* ardebat *was burning* siti *with thirst*, cognovit *knew* suam vocem *that her voice* laudari *was commended*, cupide *advolavit* she *eagerly* flew to (her). Noctua *the Owl*, egressa *having come out* e cavo *from the hollow* consectata *est pursued* crepitantem (her) screaming, et *and* letho *dedit slew* (her). Sic *thus*, quod *what* negarat *she had denied* viva (when) *alive*, tribuit *she gave* mortua (when) *dead*.

## FABULA SEPTIMA DECIMA FABLE SEVENTEENTH.

*Arbores the Trees in tutela in the protection Deorum of the Gods.*

Olim *once* Divi *the Gods* legerunt *chose* arbores *the trees*, quas *which* vellent *they wished* esse *to be* in sua tutela *in their own protection*. Quercus *the oak* placuit *pleased* Jovi *Jupiter*, et *and* myrtus *the myrtle* Veneri *Venus*, laurea *the bay* Phoebus *Phoebus*, pinus *the pine* Cybebae *Cybebe*, celsa *populus the lofty poplar* Herculi *Hercules*. Minerva *admirans* Minerva *wondering* interrogavit *asked*, quare *why* sumerent *they took* steriles *barren* (trees). Jupiter *Jupiter* dixit *said* causam *the reason*: ne videamur *that we may not seem* vendere *to sell* honorem *honour* fructu *for profit*. At *but* me *Hercules* (juvet\*) *may Hercules assist me*, quod *what* quis *voluerit*

\* An usual form of swearing by Hercules.

*any one will, narrabit (he) shall tell (me), Oliva the Olive est is gratior more agreeable nobis to us propter fructum on account of (its) fruit. Tunc then genitor the father Deorum of the Gods, et and sator founder hominum of men sic (said) thus: O nata O daughter, merito deservedly dicere art thou called sapiens wise omnibus by all: Nisi unless quod what facimus we do est is utile useful, gloria glory est is stulta foolish.*

*Fabella (the) fable admonet advises agere to do nihil nothing, quod which non prosit is not useful.*

## FABULA OCTAVA DECIMA FABLE EIGHTEENTH.

*Pavo the Peacock ad Junonem to Juno.*

*Pavo a Peacock venit came ad Junonem to Juno, ferens bearing (it) indigne indignantly, quod that non tribuerit she had not given sibi to him cantus the songs lusciniæ of the nightingale: illum that he esse was admirabilem wonderful cunctis avibus to all birds, se that himself derideri was laughed at, simul ac as soon as miserit he uttered vocem (his) voice. Tunc then gratia for the sake consolandi of consoling (him), Dea the Goddess dixit said: sed but vincis thou excellest forma in shape, vincis thou excellest magnitudine in size; nitor the splendour zmaragdi of the emerald præfulget shines forth tuo collo on thy neck, explicasque and thou unfoldest caudam a tail gemmeam gemmed pictis plumis with painted feathers. Quo to what end (hast thou given), inquit says he, mutam speciem a speechless show mi to me, si if vincor I am excelled sono in voice? Partes (your) attributes datae sunt are allotted vobis to you arbitrio by the decision fatorum of the fates: forma beauty tibi to thee, vires strength aquilæ to the eagle, melos melody lusciniæ to the nightingale, augurium divination corvo to the raven, laeva omnia unlucky omens cornici to the crow, omnes quæ all*

*which sunt are contentae content propriis dotibus with their own endowments.*

*Noli wish not affectare to affect, quod what non datum est has not been given tibi to thee, ne lest delusa spes deluded hope recidat fall back ad querelam to complaint.*

## FABULA NONA DECIMA FABLE NINETEENTH.

*Aesopus Aesop ad Garrulum to an inquisitive (Fellow).*

*Cum when Aesopus Aesop esset was solus familia the only servant domino of (his) master, jussus est he was ordered parare to prepare coenam supper maturius sooner (than usual). Ergo therefore quaerens seeking ignem fire lustravit he went through aliquot domos some houses: tandemque and at last invenit found, ubi where accenderet he might light lucernam (his) lamp. Tum then effecit he made brevius shorter iter the way quod which fuerat had been longius too long circumeunti to (him) going about: namque for coepit he began redire to return recta straight per forum through the market place. Et and quidam garrulus a certain inquisitive (fellow) e turba out of the crowd (cries); Aesope Aesop quid what (art thou doing) cum lumine with a light, medio sole at mid-day? Quaero I am seeking, inquit says he, hominem a man, et and abiit went festinans hastening domum home. Si if ille molestus that troublesome (fellow) retulit took hoc this ad animum to mind, sensit he perceived, profecto indeed, se that himself non visum did not appear hominem a man seni to the old man, qui because he intempestive alluserit unseasonably joked on occupato (him) busy.*



## EPILOGUS EPILOGUE.

Supersunt *there remain (other things)* mihi *for me*; me, quae *which* scribam *I may write*, sed *but* sciens *(though) knowing (it)* parco *I forbear* : primum *first*, ne *lest* videar *I may seem* esse *to be* molestior *too troublesome* tibi *to thee*, quem *whom* varietas *the variety* multarum rerum *of much business* distringit *distracts* : dein *next*, si *if* quis *any one* forte *perchance* velit *may wish* conari *to attempt* eadem *the same (things)*, ut *that* possit *he may* habere *have* aliquid operis residui *some work left*. Quamvis *although* tanta copia *so great an abundance* materiae *of matter* abundet *abounds*, ut *that* faber *the workman* desit *will be wanting* labori *to the work*, non *not* labor *labour* fabro *to the workman*. Peto *I beg* ut *that* reddas *thou wilt give* in return nostrae brevitati *to our brevity* praemium *the reward* quod *which* pollicitus es *thou hast promised* : exhibe *display* fidem *the credit* vocis *of (thy) word*. Nam *for* vita *life* est *is* propior *nearer* morti *death* quotidie *every day* : et *and* perveniet *it will come* ad me *to me* hoc minus muneris\* *the less a kindness* quo plus temporis\* *the more time* dilatio *delay* consumet *shall consume*. Si *if* perages *thou wilt perform* rem *the matter* cito *soon*, usus *the use (of it)* fiet *will be made* longior *longer* : fruar *I shall enjoy* diutius *longer* si *if* cepero *I shall obtain* celerius *quicker*. Dum *whilst* sunt *there are* aliquae reliquiae *any remains* languentis aevi *of languishing life*, est *there is* locus *room* auxilio *for help* : tua bonitas *thy kindness* nitetur *will endeavour* frustra *to no purpose* olim *hereafter* adjuvare *to assist (me)* debilem *weakened* senio *by old age* ; cum *when* desierit † *(it) shall cease* esse *to be* utilis *useful* beneficio *for (my) service*, et *and* vicina mors *approaching death* jam *already* flagitabit *shall demand* debitum *(his) due*. Existimo *I esteem* (it) stultum *foolish*

\* Literally :—by this less of kindness ; and by which more of time.

† Bonitas—is here understood.

admove *to address preces entreaties tibi to thee, cum since misericordia (thy) pity sit is ultro of itself proclivis ready. Saepe often reus a guilty (man) confessus having confessed impetravit has obtained veniam pardon, quanto justius how much more justly debet ought it dari to be given innocenti to an innocent (man)? Sunt it is tuae partes thy lot, fuerunt it has been aliorum of others prius before; dein afterwards vices the turns aliorum of others venient will come simili gyro in like rotation. Decerne determine quod what religio religion, quod what fides honour patitur allows, et and fac make me me gratulari return thanks tuo judicio to thy sentence. Animus (my) mind excedit exceeds terminum the bound, quem which proposuit it proposed; sed but spiritus (my) spirit difficulter with difficulty continetur is kept in, qui which conscius conscious sinceræ integritatis of genuine integrity premitur is oppressed a insolentiis by the insolence noxiorum of the injurious. Requires thou wilt ask, qui who sint they be; apparebunt they will appear tempore in time. Ego I, dum as long as sanitas health constabit shall last, pulchre meminero shall well remember sententiam a sentence, quam which quondam once puer (when) a boy legi I read, "est it is piaculum a great crime plebeio for a plebeian mutire to mutter palam openly."*

## LIBER QUARTUS BOOK FOURTH

### AESOPARUM FABULARUM OF THE AESOPIAN FABLES

#### PHAEDRI OF PHAEDRUS

#### LIBERTI THE FREED-MAN AUGUSTI OF AUGUSTUS.

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### PROLOGUS PROLOGUE AD PARTICULONEM TO PARTICULO.

Cum *when* destinassem *I had resolved* statuere to *fix* terminum a bound operi to (my) work, in hoc to this (end), ut that esset there might be satis materiae sufficient matter aliis for others, damnavi I condemned meum consilium my own design tacito corde in (my) silent heart. Nam for si if quis any one est is appetens greedy talis tituli of such a title, quo pacto in what manner divinabit will he divine, quidnam what omiserim I have omitted, ut although cupiat he may desire tradere to deliver illud ipsum that very (thing) famae to fame, cum since sit there is cuique to every one sua cogitatio his own meditation animi of mind, propriusque color and a peculiar style? Ergo therefore non not levitas thoughtlessness, sed but certa ratio sure reasoning dedit gave mihi to me causam a reason scribendi for writing. Quare wherefore, Particulo Particulo, quoniam since caperis thou art taken fabulis with fables, [quas which nomino I call Aesopias Aesopian, non not Aesopi Aesop's; ille he ostendit exhibited paucas few, ego I dissero relate plures (many) more, usus making use

*of vetusto genere the old plan, sed but novis rebus new circumstances ;] nunc now perleges thou wilt read over vacive at leisure quantum libellum the fourth little book. Si if malignitas envy volet shall wish obtrectare to slander hunc this, dum as long as non possit she is not able imitari to imitate, licet obtrectet \* let her slander. Laus praise parta est is acquired mihi for me, quod in that tu thou, quod in that similes (men) like tui thee, transfertis transfer mea verba my words in vestras chartas to your writings, judicatisque and judge (me) dignum worthy longa memoria of long recollection. Nec nor desidero do I desire illiteratum plausum unlearned applause.*

### FABULA PRIMA FABLE FIRST.

*Asinus the Ass et and Galli the priests of Cybebe †.*

### FABULA SECUNDA FABLE SECOND ADJECTA BEING ADDED.

*De Mustela about the Weasel et and Muribus the Mice.*

*Qui (he) who natus est was born infelix unfortunate, non modo not only decurrit runs through tristem vitam a sad life, verum but post obitum after death quoque also dura miseria the hard wretchedness fati of fate persequitur follows illum him.*

*Galli Cybebes the priests of Cybebe solebant used circum ducere to lead about Asinum an Ass in quaestus for profit, bajulantem carrying sarcinas burdens. Cum when is he mortuus esset had died labore through labour et and plagis blows, pelle detracta having pulled off (his) skin,*

\* *ut*—is here understood.—*licet* it is allowed *ut* that *obtrectet* she may slander.

† This word is *Cybēle* or *Cybēbe*.

fecerunt *they made* tympana *drums* sibi *for themselves*. Mox *presently* rogati *being asked* a quodam *by some one*, quidnam *what* fecissent *they had done* suo *delicio* *with their darling*, locuti sunt *they spoke* hoc modo *in this manner*: putabat *he thought* se *that he* fore *would be* securum *safe* post mortem *after death*, ecce lo! aliae plagae *other stripes* congeruntur *are heaped upon* (him) mortuo *dead*. Videtur *it seems* tibi *to thee* joculari *a trifling* (business): et *and* sane *indeed* ludimus *we sport* leve *a light* (subject) calamo *with* (our) pen, dum *whilst* habemus *we have* nihil *nothing* majus *greater*; sed *but* intueri *look into* has naenias *these trivial verses* diligenter *diligently*; quantam *how much* utilitatem *usefulness* reperies *wilt thou find* sub illis *under them*? Non sunt *they are not* semper *always* ea *such*, quae *as* videntur *they seem*: prima *frons* the first appearance decipit *deceives* multos *many*: rara *mens* *few minds* intelligit *understand*, quod *what* cura *care* condidit *hath hid* interiore angulo *in an inner corner*. Ne existimer *that I may not be thought* locutus *to have said* hoc *this* sine mercede\* *without proof*, adjiciam *I will add* fabellam *a short story* de Mustela *about the Weasel* et *and* Muribus *the Mice*.

Mustela *a Weasel*, cum *when*, debilis (being) debilitated annis *by years* et *and* senecta *old age*, non valeret *she could not* assequi *catch* veloces mures *the swift mice*, involuit *rolled* se *herself* farina *in meal*, et *and* abiecit *threw* (herself) negligenter *carelessly* obscuro loco *in a dusky place*. Mus *a Mouse*, putans *thinking* (it) escam *food*, assiluit *leaped to* (her), et *and* compressus *being seized* occubuit *perished* neci† *died*: alter *a second* similiter *in like manner* periit *perished*, et *and* deinde *then* tertius *a third*. Aliquot *secutis* *others having followed*, venit *there came* et *also* retorridus *an old wrinkled* (Mouse), qui *who* saepe *often* effugerat *had escaped* laqueos *the snares* et *and* muscipula *mousetraps*: proculque *and at a distance* cernens *espying* insidias *the ambush* callidi hostis *of the cunning enemy*, inquit *he says*, sic valeas *mayest* thou be

\* Literally:—without pay.

† Literally:—fell upon death.

*as well, quae who jaces liest (there), ut as es thou art farina meal.*

### FABULA TERTIA FABLE THIRD.

*Vulpis the Fox et and Uva the Grape.*

*Vulpis a Fox coacta driven fame by hunger appetebat was aiming at Uvam a bunch of Grapes in alta vinea on a lofty vine, saliens leaping summis viribus with (his) utmost strength. Quam which ut when non potuit he could not tangere touch, discedens going away ait he says: est it is nondum not yet matura ripe, nolo I wish not sumere to take (it) acerbam sour.*

*Qui (they) who verbis in words elevant slight, quae what non possunt they cannot facere do, debebunt ought ascribere to apply hoc exemplum this example sibi to themselves.*

### FABULA QUARTA FABLE FOURTH.

*Equus the Horse et and Aper the Boar.*

*Dum whilst Aper a Boar volutat rolls sese himself, turbavit he disturbed vadum the shallow, quo in which Equus a Horse solitus fuerat had been accustomed sedare to quench sitim (his) thirst. Hinc hence lis a quarrel orta est arose. Sonipes the Horse, iratus angry fero with the wild beast, petiit sought auxilium the aid hominis of a man; quem whom levans raising dorso on (his) back, rediit he returned ad hostem to the enemy. Postquam after eques the horseman jactis telis by casting darts interfecit slew hunc him, traditur he is reported locutus (as) having spoken sic thus: Laetor I am glad me that I tulisse brought auxilium help tuis precibus to thy entreaties; nam for cepi I have taken praedam booty, et and didici have learned, quam utilis how useful sis thou art. Atque and ita thus coëgit he compelled (him) invitum (though) unwilling*

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*pati to endure fraenos the reins. Tum then ille moestus he sorrowful (said): dum whilst demens mad quaero I seek vindictam revenge parvae rei of a little thing, reperi I have found servitutem slavery.*

*Haec fabula this fable admonebit will admonish iracundos the passionate, potius rather laedi to be injured impune with impunity, quam than dedi to give themselves up alteri to another.*

## FABULA QUINTA FABLE FIFTH.

*Poeta the Poet.*

*Esse that there is saepe often plus boni more good in uno in one man, quam than in turba in a multitude, tradam I will deliver posteris to posterity brevi narratione in a short story.*

*Quidam decedens a certain man dying reliquit left tres filias three daughters; unam one formosam beautiful, et and venantem hunting viros men oculis with (her) eyes; at but alteram the second lanificam a wool-spinner et frugi frugal, rusticam a country-woman; tertiam the third devotam devoted vino to wine, et and turpissimam very ugly. Senex autem now the old man fecit made matrem the mother harum of these haeredem (his) heiress sub conditione on condition, ut that distribuatur she should divide totam fortunam the whole fortune aequaliter equally tribus among the three, sed but tali modo in such a manner: ne possideant that they should not possess data (what was) given, aut or fruantur enjoy (it); tum then, simul as soon as desierint they should cease habere to possess res the things quas which acceperint they have received, conferant they should contribute centena sestertia\* an hundred thousand sesterces matri to the mother. Rumor the report implet fills Athenas Athens. Sedula mater the anxious mother consulit consults jurisperitos the skilled in the law, nemo*

\* *Sestertius* was a coin of the value of about two pence: *Sestertium* was not a coin, but a sum of 1,000 sesterces.

no one expedit *explains*, quo pacto in *what manner* non possideant *they may not possess*, quod *what* datum fuerit *has been given*, capiantve or have fructum *the enjoyment* (of it): deinde *then*, quanam ratione *by what means* conferant *they may contribute* pecuniam *money*, quae who tulerint *have taken* nihil *nothing*. Postquam *after mora the delay* longi temporis *of a long time* consumpta est *was passed*, nec nor sensus *the meaning* testamenti *of the will* potuit *could* colligi *be gathered*, parens *the mother*, jure neglecto *disregarding the law*, advocavit *consulted* fidem (her) *honour*. Seponit *she separates* Moechae *for the harlot* vestem *clothing*, muliebrem mundum *the feminine ornaments*, argenteam lavationem *the silver bathing vessel*, glabros eunuchos *the beardless eunuchs*: Lanificae *for the wool-spinner* agellos *the lands*, pecora *the flocks*, villam *the country-house*, operarios *the workmen*, boves *the cattle*, jumenta *the beasts of burden*, et and rusticum instrumentum *farming implements*: Potrici *for the drinker* apothecam *the wine cellar* plenam *full* antiquis cadis *of ancient casks*, politam domum *a genteel house*, et and delicatos hortulos *luxurious gardens*. Cum *when* vellet *she intended* dare *to give* sic destinata (the things) *thus determined* singulis *to each of them*, et and populus *the people*, qui who noverat *knew* illas *them*, approbaret *approved of* (it), Aesopus *Aesop* subito *suddenly* constitit *stood up* in media turba *in the midst of the crowd* (saying): O si *Oh if* sensus *sense* maneret *remained* condito patri *to (their) buried father*, quam graviter *how hardly* ferret *would he bear*, quod *that* Attici *the Athenians* non potuissent *had not been able* interpretari *to interpret* suam voluntatem *his wish*! Deinde *then* rogatus *being asked*, solvit *he removed* errorem *the mistake* omnium *of all*. Domum *the house* et and ornamenta *ornaments*, cum venustis hortulis *with the beautiful gardens*, et and vetera vina *the old wines*, date *give* rusticae lanificae *to the rustic spinner*: vestem *the clothing*, uniones *the pearls*, pedisequos *the footmen*, et and caetera *the other (such) things* assignate assignilli *to her*, quae who trahit *drags on* vitam (her) *life* luxu *in luxury*: Agros *the fields*, vites *the vines*, et and pecora *the flocks*



cum pastoribus *with (their) shepherds* donate give moechae to the harlot. Nulla none (of them) poterit will be able perpeti to endure, ut that teneat she may keep quid any thing alienum foreign suis moribus to her own habits. Deformis the ugly one vendet will sell cultum (her) dress, ut that paret she may procure vinum wine; moecha the harlot abjiciet will throw away agros the lands, ut that paret she may procure ornatum dress; at but illa she gaudens (that is) pleased pecore with cattle et and dedita devoted lanae to wool, tradet will give up domum the house luxuriae of luxury quacumque summa at any price. Sic thus nulla none possidebit will possess, quod what datum fuerit shall have been given, et and conferent they will contribute matri to (their) mother dictam pecuniam the stated money, ex pretio from the price rerum of the things, quas which singulae each vendiderint shall have sold. Ita thus solertia the prudence unius hominis of one man reperit found out, quod what fugit escaped imprudentiam the want of skill multorum of many.

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### FABULA SEXTA FABLE SIXTH.

Pugna the battle Murium of the Mice et and Mustelarum the Weasels.

Cum when Mures the Mice victi conquered exercitu by an army Mustelarum of Weasels, (quorum historia whose history pingitur is painted in tabernis in shops,) fugerent fled, et and trepidarent were in confusion circum arctos cavos about their narrow holes; recepti being received aegre with difficulty tamen nevertheless evaserunt they escaped necem death. Duces eorum their leaders, qui who ligarant had bound cornua horns suis capitibus upon their heads, ut that haberent they might have in praelio in battle conspicuum signum a conspicuous standard, quod which milites the soldiers sequerentur might follow, haesere stuck fast in portis in the entrances, captique sunt and were taken ab hostibus by the enemy; quos whom immo-

latos slain avidis dentibus with greedy teeth victor the conqueror mersit buried Tartareo specu in the Tartarian cavern capacis alvi of (his) capacious belly.

Quemcumque populum whatever people tristis eventus sad misfortune premit oppresses, magnitudo the greatness principum of (their) princes periclitatur is in danger, minuta plebes the inferior people latet is hid facili praesidio with an easy safeguard.

## FABULA SEPTIMA FABLE SEVENTH.

Poeta the Poet.

Tu thou, qui who nasute scornfully destringis carpest at mea scripta my writings, et and fastidis disdainest legere to read hoc genus this kind jocorum of jokes, sustine sustain libellum the little book parva patientia with a little patience, dum whilst placo I appease severitatem the severity tuae frontis of thy brow, et and Aesopus Aesop prodit goes forth in novis cothurnis in new buskins. Utinam would that nec neither Thessala pinus the Thessalian fir unquam concidisset had ever fallen bipenni by the axe jugo on the top Pelii nemoris of the Pelian grove! nec nor Argus Argus fabricasset built Palladio opere by the assistance of Pallas ratem a ship ad audacem viam for a bold voyage professae mortis to acknowledged death, quae prima which first patefecit discovered sinus the gulphs inhospitalis Ponti of the inhospitable Pontus in perniciem to the destruction Graium of Greeks et and Barbarum of Barbarians. Namque for et both domus the house superbi Aeetae of the haughty Aeetes luget mourns, et and regna the kingdoms Peliae of Pelias jacent are overthrown scelere by the wickedness Medae of Medea: Quae who involvens covering over saevum ingenium (her) cruel disposition variis modis by various means, illic in one place explicuit cleared fugam (her) flight per artus by the limbs fratris of (her) brother; hic in another infecit stained manus the hands Peliadum of the daughters of Pelias caede in the

*slaughter patris of (their) father. Quid how videtur does it seem tibi to thee? Hoc this quoque also, ais thou sayest, est is insulsum absurd, dictumque and spoken falso falsely; quia because Minos Minos longe far vetustior more ancient perdomuit thoroughly subdued Aegea freta the Aegean straits classe with (his) fleet, vindicaritque and avenged impetum (their\*) violence justo exemplo by a just example. Quid what ergo therefore possum can I facere do tibi for thee, Cato lector † snarling reader, si if nec neither fabellae short stories nec nor fabulae fables juvant please te thee? Noli wish not esse to be omnino altogether molestus dissatisfied literis with (my) works, ne lest exhibeant they produce majorem molestiam greater dissatisfaction tibi to thee.*

*Hoc this dictum est is spoken illis for those, qui who nauseant are squeamish stultitia through folly, et and, ut that putentur they may be thought sapere to be wise, vituperant find fault with coelum heaven (itself).*

## FABULA OCTAVA FABLE EIGHTH.

*Vipera the Viper et and Lima the File.*

*Qui he who improbo dente with immoderate tooth appetit aims at mordaciorem a keener biter (than himself), sentiat may see se himself describi described hoc argumento under this subject.*

*Vipera a Viper venit came in officinam into the workshop fabri of a mechanic: cum when haec she tentaret was trying, si if esset there was quae res cibi ‡ any food, momordit she bit Limam a File. Illa it contra in return contumax stubborn inquit says, quid why, stulta foolish one, captas dost thou attempt laedere to hurt dente with*

\* i. e. The violence of pirates on the Aegean.

† Literally:—O Cato reader.

Obs. Cato was remarkable for his severity.

‡ Literally:—any thing of food.

(thy) tooth me *me*, quae who adsuēvi *am* accustomed corrodere to gnaw omne ferrum all iron?

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## FABULA NONA FABLE NINTH.

*Vulpis the Fox et and Hircus the Goat.*

Simul ac *as soon as* callidus *a cunning (man)* venit *has come* in periculum *into danger*, quaerit *he endeavours* reperire *to find* effugium *an escape* malo *at the expense* alterius *of another* \*.

Cum *when* Vulpis *a Fox* decidisset *had fallen down* inscia *unawares* in puteum *into a well*, et *and* clauderetur *was enclosed* altiore *margin* by too high a brink; sitiens *a thirsty* Hircus *a Goat* devenit *came down* in eundem locum *to the same place*; simul *at the same time* rogavit *he asked*, an *whether* liquor *the water* esset *was* dulcis *sweet*, et *and* copiosus *plentiful*. Illa *she* molienis *contriving* fraudem *a trick (says)*: descende *come down*, amice *friend*, bonitas *the goodness* aquae *of the water* est *is* tanta *so great*, ut *that* mea voluptas *my pleasure* non possit *cannot* satiari *be satisfied*. Barbatus *the bearded (Goat)* immisit *se let* himself in. Tum *then* Vulpecula *the little Fox* evasit *got out of* puteo *the well*, nixa *having mounted* celsis cornibus *on (his) high horns*, liquitque *and left* Hircum *the Goat* haerentem *sticking* clauso vado *in the inclosed shallow*.

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## FABULA DECIMA FABLE TENTH.

*De vitiis of the vices hominum of men.*

Jupiter *Jupiter* imposuit *has placed* upon nobis *us* duas peras *two wallets*: dedit *he has given* repletam *(one) filled* propriis vitiis *with our own vices* post tergum *behind*

\* Literally:—malo *by the evil*, alterius *of the other*: the writer having only *two* persons in mind.

(the) back, suspendit he has hung gravem (the other) heavy alienis with other men's ante pectus before the breast.

Hac re from this circumstance non possumus we are not able videre to see nostra mala our own evils; simul as soon as alii others delinquant err, sumus we are censores (their) censurers.

## FABULA UNDECIMA FABLE ELEVENTH.

*Fur the thief compilans robbing Aram the Altar.*

Fur a thief accendit lighted lucernam a candle ex ara from the altar Jovis of Jupiter, compilavitque and robbed ipsum (the God) himself ad suum lumen for his own light. Cum when discederet he was departing onustus loaded sacrilegio with sacrilege, repente on a sudden sancta Religio holy Religion misit\* uttered vocem (these) words: quamvis although ista those fuerint have been munera the gifts malorum of wicked (men), invisaque and hateful mihi to me, ut so that non offender I am not displeased surripi that they are stolen; tamen yet, sceleste O wretch, lues thou shalt atone for culpam the fault spiritu with (thy) breath, cum when olim hereafter ascriptus dies the appointed day poenae of punishment venerit shall come. Sed but ne lest noster ignis our fire, per quem by which pietas piety excolit worships verendos Deos the venerable Gods, praeluceat shine upon facinori wickedness, veto I forbid tale commercium such intercourse luminis of light esse to exist. Ita thus hodie at this day est it is fas lawful nec neither lucernam for a candle accendi to be lighted de flamma from the flame Deum of the Gods, nec nor sacrum sacred (fire) de lucerna from a candle.

Quot utiles res how many useful things hoc argumentum this subject contineat contains, non alius no other explicabit will explain, quam than qui (he) who reperit in-

\* Literally: -misit sent vocem a voice.

vented (it). Primo first significat it shews, quos (that those) whom ipse thyself alueris hast fed, saepe often inveniri are found maxime contrarios most opposed tibi to thee: Secundo secondly ostendit it shews, scelera that crimes puniri are punished non not ira by the passion Deum of the Gods, sed but dicto tempore at the stated time Fatorum of the Fates: novissime lastly interdicat it forbids, ne\* bonus that any good man consociet should share usum the use ullius rei of any thing cum malefico with a wicked (man).

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## FABULA DUODECIMA FABLE TWELFTH.

Divitias that riches esse are malas evil.

Hercules Hercules et and Plutus Plutus.

Opes riches sunt are merito deservedly invisae hateful forti viro to a brave man, quia because dives arca a rich chest intercipit intercepts veram laudem true worth.

Hercules Hercules receptus being received caelo in heaven propter virtutem on account of (his) valour, cum when persalutasset he had finished saluting Deos gratulantes the Gods congratulating (him), veniente Pluto at the coming of Plutus, qui who est is filius the son fortunae of fortune, avertit turned aside oculos (his) eyes. Pater (his) father quaesivit inquired causam the cause. Odi I hate illum him, inquit says he, quia because est he is amicus friendly malis to the wicked, simulque and at the same time corrumpit corrupts omnia all (things) objecto lucro by proposed profit.

\* Note.—It is usual in Latin to make use of a negative after verbs of forbidding.

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## FABULA TERTIA DECIMA FABLE THIRTEENTH.

*Leo regnans the Lion being king.*

Nihil *nothing* est is *utilius more useful* homini *to a man*, quam *than* loqui *to speak* recte *correctly* : sententia *(their)* opinio *quidem indeed* est is *probanda to be proved* cunctis *by all*, sed *but* sinceritas *openness* solet is *apt agi to be* driven *ad perniciem to destruction*.

Cum *when* Leo *the Lion* fecisset *had made* se *himself* regem *king* ferarum *of the wild-beasts*, et *and* vellet *wished* consequi *to obtain* famam *the reputation* aequitatis *of justice*, deflexit *he turned aside* a *pristina consuetudine* from *(his)* former *custom*, atque *and* contentus *satisfied* tenui cibo *with little food* inter *illas among* them, reddebat *gave (them)* sancta jura *sacred laws* incorrupta fide *with uncorrupted integrity*. Postquam *after* poenitentia *(his)* penitence *coepit began* labare *to waver*

\* \* \* \*

*Reliqua the rest desunt is wanting.*

## FABULA QUINTA DECIMA FABLE FIFTEENTH.

*Capellae the she-Goats et and Hirci the he-Goats.*

Cum *when* Capellae *the she-Goats* impetrassent *had obtained* a Jove *from Jupiter* barbam *a beard*, moerentes Hirci *the sorrowing he-Goats* coeperunt *began* indignari *to be indignant*, quod *that* foeminae *the females* aequassent *had equalled* suam dignitatem *their dignity*. Sinite *suffer* illas *them*, inquit *says he*, frui *to enjoy* vana gloria *an empty honour* et *and* usurpare *to assume* ornatum *the ornament* vestri muneris *of your province*, dum *as long as*

non sunt *they are not* pares equal vestrae fortitudinis to your bravery.

Hoc argumentum *this subject* monet *advises*, ut *that* sustineas *thou shouldest endure* esse *that (those) be* similes *like* tibi *thee* habitu in dress, qui *who* sunt *are* impares unequal virtute in excellence.

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FABULA SEXTA DECIMA FABLE  
SIXTEENTH.

Gubernator *the Pilot* et *and* Nautae *the Sailors*.

Cum *when* quidam *a certain* one quereretur *was complaining* de suis fortunis *of his fortunes*, Aesopus *Aesop* gratia *for the sake* consolandi *of consoling* (him) finxit *invented* (this):—

Navis *a ship*, vexata *having been* tossed saevis tempestatibus *by cruel tempests*, inter vectorum lacrymas *amid the passengers' tears* et *and* metum *fear* mortis *of death*, ut *when* subito *on a sudden* dies *the day* mutatur *is changed* ad serenam faciem *to a calm appearance*, coepit *began* ferri *to be borne along* tuta safe secundis flatibus *by favourable breezes*, extollereque *and to elevate* nautas *the sailors* nimia hilaritate *with too much joy*. Tum *then* Gubernator *the Pilot* factus *sophus* made wise periculo *by danger* (said); oportet *it is proper* gaudere *to rejoice* parce sparingly et *and* queri *to complain* sensim temperately, quia *since* dolor *grief* et *and* gaudium *joy* miscet *vary* totam vitam (our) *whole life*.

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## FABULA OCTAVA DECIMA FABLE EIGHTEENTH.

*Homo the Man et and Colubra the Snake.*

*Qui (he) who fert carries auxilium assistance malis to the wicked, dolet laments (it) post tempus after a time.*

*Quidam a certain man sustulit took up Colubram a snake rigentem stiff gelu with frost, fovitque and cherished (it) sinu in (his) bosom, misericors merciful ipse himself contra se against himself. Namque for ut when refecta est it was refreshed, protinus immediately necuit it slew hominem the man. Cum when alia another (snake) rogaret asked hanc this causam the reason facinoris of the deed, respondit she answered: Ne lest quis any one discat should learn prodesse to do good improbis to the wicked.*

## FABULA NONA DECIMA FABLE NINETEENTH.

*Vulpis the Fox et and Draco the Dragon.*

*Vulpis a Fox fodiens digging cubile a hole, dum whilst eruit she turns up terram the earth, agitque and makes plures cuniculos many burrows altius deep, pervenit came ad intimam speluncam to the innermost den Draconis of a Dragon, qui who custodiebat was guarding abditos thesauros hidden treasures. Simul as soon as aspexit she beheld hunc him, (she said): Oro I beg, ut that primum first des thou wilt give veniam pardon imprudentiae to (my) imprudence; deinde next si if pulchre vides thou well seest, quam non conveniens how unsuitable aurum gold est is meae vitae to my life, respondeas thou mayest answer clementer mildly. Quem fructum what advantage capis*

*dost thou derive ex hoc labore from this labour, quodve or what est is tantum praemium so great a reward, ut that careas thou art without somno sleep, et and exigas spendest aevum (thy) life in tenebris in darkness? Nullum no advantage, inquit says ille he; verum but hoc this (office) attributum est has been assigned mihi to me a summo Jove by the most high Jupiter. Ergo then nec sumis dost thou neither take tibi for thyself, nec nor donas give quicquam any thing ulli to any one? Sic so placet it pleases fatis the fates. Nolo I would not irascaris thou shouldest be angry, si if dixero I shall speak libere freely: qui he who est is similis like tibi thee, natus est was born Diis iratis when the Gods were angry.*

*Abiturus being to depart illuc thither, quo whither priores (thy) ancestors abierunt have gone, quid why caeca mente with blind mind torques dost thou torment miserum spiritum (thy) wretched life? Dico I speak tibi for thee, Avare Miser, gaudium joy haeredis tui of thy heir, qui who fraudas cheatest Superos the Gods above thure of frankincense, te ipsum thyself cibo of food; qui who tristis sorrowfully audis hearest musicum sonum the musical sound citharae of the harp; quem whom jocunditas the merriment tibi arum of pipes macerat frets; cui from whom pretia the prices opsoniorum of provisions expriment squeeze out gemitum a groan; qui who, dum whilst aggeras thou art adding quadrantes farthings patrimonio to thy patrimony, fatigas weariest coelum heaven sordido perjurio with base perjury; qui who circumcidis cuttest off omnem impensam all expense funeri from (thy) funeral, ne lest Libitina the Goddess of funerals faciat should make quid lucri any profit de tuo out of thy (property).*

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## FABULA VIGESIMA FABLE TWENTIETH.

Phaedrus *Phaedrus*.

Quid *what* livor *envy* cogitet *meditates* judicare *to judge* modo *just now*, licet *although* dissimulet *it may dissemble*, tamen *yet* pulchre intelligo *I plainly understand*. Quicquid *whatever* putabit *it shall think* esse *to be*, dignum *worthy* memoriae *of memory*, dicet *it will call* Aesopi *Aesop's*; si *if* minus arriserit *it shall be less amused at* quid *any thing* contendet *it will contend* quovis pignore *at any wager* fictum *(that it is) invented* a me *by me*. Quem *which (envy)* volo *I wish* jam nunc *even now* refelli *to be refuted* meo responso *by my answer*: Sive *whether* hoc opus *this work* est *is* ineptum *foolish*, sive *or* laudandum *commendable*, ille *he* invenit *invented (it)*, nostra manus *our hand* perfecit *perfected (it)*. Sed *but* exequamur *let us finish* coeptum ordinem *the commenced order* propositi *of (our) design*.

## FABULA UNA ET VIGESIMA FABLE ONE AND TWENTIETH.

Naufragium *the shipwreck* Simonidis *of Simonides*.

Doctus homo *a learned man* semper *always* habet *has* divitias *riches* in se *in himself*.

Simonides *Simonides*, qui *who* scripsit *wrote* egregium melos *beautiful poetry*, quo *that* sustineret *he might sustain* paupertatem *poverty* facilius *the more easily*, coepit *began* circumire *to go about* nobiles urbes *the famous cities* Asiae *of Asia*, canens *singing* laudem *the praise* victorum *of conquerors* mercede accepta *for a reward received*. Postquam *after* factus est *he became* locuples *rich* hoc genere *by this kind* quaestus *of trade*, voluit *he wished* redire *to return* in patriam *to (his) country* pelagio

cursu *by a sea voyage*. [autem *for* natus erat *he was born*, ut *as* aiunt *they say*, in insula Cea *in the island of Ceos*.] Ascendit *he went on board* navem *a ship*, quam *which* horrida tempestas *a terrible storm*, et *and* vetustas (*its*) age simul together dissolvit *broke in pieces* medio mari *in the midst of the sea*. Hi *these* colligunt *get together* zonas (*their*) purses, illi *those* pretiosas res *precious things*, subsidium (*as*) a succour vitae *for life*. Quidam curiosior *one more inquisitive* (*says*): Simonide *Simonides*, tu sumis *dost thou take* nil *nothing* ex tuis opibus *of thy wealth*? Cuncta mea *all my* (*goods*), inquit *says he*, sunt *are* mecum *with me*. Tunc *then* pauci *few* enatant *swim off*, quia *because* plures *the greater number* perierant *had perished* degravati *being weighed down* onere *by* (*their*) load. Praedones *plunderers* adsunt *are at hand*, rapiunt *they seize* quod *what* quisque *each* extulit *has brought off*, relinquunt *they leave* (*them*) nudos *naked*. Forte *by chance* antiqua urbs *the ancient city* Clazomenae *Clazomenae* fuit *was* prope *near*, quam *which* naufragi *the shipwrecked* petierunt *made to*. Hic *here* quidam *one* deditus *given up* studio *to the study* literarum *of letters*, qui *who* saepe legerat *had often read* versus *the verses* Simonidis *of Simonides*, eratque *and was* maximus admirator *a very great admirer* absentis *of* (*him when*) absent, cupidissime *very eagerly* recepit *took* ad se *to himself* cognitum (*him*) known ab ipso sermone *from* (*his*) very talk: exornavit *he furnished* hominem *the man* veste *with clothing*, nummis *with money*, familia *with servants*. Ceteri *the rest* portant *carry about* suam tabulam *their own picture*, rogantes *begging* victum *food*. Quos *whom* ut *when* casu *by chance* Simonides *Simonides* vidit *saw* obvios *meeting* (*him*): Dixi *I said*, inquit *says he*, mea cuncta *that all my goods* esse *vere* mecum *with me*; quod *what* vos *you* rapuistis *seized*, perit *is lost*.

FABULA VIGESIMA SECUNDA FABLE  
TWENTY-SECOND.

Mons parturiens *the Mountain in labour.*

Mons a *Mountain* parturibat *was in labour*, ciens *uttering* immanes gemitus *terrible groans*; eratque *and there was* maxima expectatio *the greatest expectation* in terris *on earth*. At but ille it peperit *brought forth* murem *a mouse*. Hoc *this* scriptum est *was written* tibi *for thee*, qui *who*, cum *when* minaris *thou threatenest* magna *great* (things), extricas *producest* nihil *nothing*.

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FABULA VIGESIMA TERTIA FABLE  
TWENTY-THIRD.

Formica *the Ant* et *and* Musca *the Fly*.

Formica *an Ant* et *and* Musca *a Fly* contendebant *were disputing* acriter *sharply*, quae *which* esset *was* pluris *of greater* (worth). Musca *the Fly* coepit *began* prior *first* sic *thus* :

Potes tu *canst* thou conferre *compare* te *thyself* nostris *laudibus* *to our praises*? Ubi *when* immolatur *there is a sacrifice*, praegusto *I first taste* exta *the entrails* Deum *of the Gods*, moror *I tarry* inter aras *among the altars*, perlustro *I range over* omnia templa *all the temples*. Sedeo *I sit* in capite *on the head* regis *of a king*, cum *when* visum est *it seems good* mihi *to me*, et *and* delibo *I taste* casta oscula *the chaste kisses* matronarum *of matrons*, laboro *I work at* nihil *nothing*, atque *and* fruor *enjoy* optimis rebus *the choicest things*. Quid *what* simile *like* horum *these* (things) contingit *belongs* tibi *to thee*, rustica *rustic*? Sane *in truth*, (she replied), convictus *the associa-*

*tion Deum of the Gods est is gloriosus honourable, sed but illi to him, qui who invitatur is invited, non not (to him) qui who est is invisus hateful. Frequentas thou frequentest aras altars; nempe forsooth abigeris thou art driven away, quo wherever venis thou comest. Commemoras thou talkest of reges kings, et and oscula the kisses matronarum of matrons; super moreover etiam also jactas thou boastest of quod what pudor modesty debet ought tegere to conceal. Laboras thou labourest at nihil nothing; ideo therefore, cum when est there is opus need, habes thou hast nil nothing. Cum when ego I studiose congero am carefully laying up granum corn in hyemem for winter, video I see te thee pasci feed on stercore dung circa murum about the wall. Lacessis thou plaguest me me aestate in summer; cum when est it is bruma winter, siles thou art quiet. Cum when frigora the colds cogunt force te thee contractam shrivelled up mori to die, copiosa domus a plentiful house recipit receives me me incolumem safe. Satis sufficiently profecto doubtless retudi I have beaten back superbiam (thy) pride.*

*Talis fabella such a short story discernit distinguishes notas the qualities eorum hominum of those men, qui who ornant furnish se themselves falsis laudibus with false merits, et and (of those) quorum virtus whose excellence exhibit exhibits solidum decus real glory.*

## FABULA VIGESIMA QUARTA FABLE TWENTY-FOURTH.

*Simonides Simonides servatus preserved a Diis by the Gods.*

*Quantum how much literae learning valerent availed inter homines among men, dixi I have said superius above; nunc now quantus honos what great honour tributus sit has been given illis to it a Superis by the Gods above, tradam I will hand down memoriae to memory.*

*Ille idem Simonides that same Simonides de quo of*

E

*whom retuli I have made mention, conduxit agreed certo pretio for a fixed price, ut that scriberet he would write laudem a panegyric cuidam victori Pyctae for a certain victorious Boxer: petit he seeks secretum a retired (place). Cum since exigua materia the scanty matter fraenaret curbed impetum (his) fire, usus he made use of licentia the license poëtae of the poet, ut as moris est\* is customary, atque and interposuit introduced gemina sidera the twin stars † Ladae of Leda, referens applying auctoritatem the authority similis gloriae of similar glory. Approbavit he made good opus the performance; sed but accepit received tertiam partem a third part mercedis of the pay. Cum when posceret he demanded reliquum the rest, illi they, inquit says he, reddent will pay (it), quorum whose duae laudes two (parts of the) praises sunt are. Verum but, ut that ne sentiam I may not think te thee dimissum sent away irate angrily, promitte promise mihi me ad coenam to supper; volo I wish invitare to invite cognatos (my) relations hodie to-day, in numero in the number quorum of whom es mihi ‡ thou art one. Quamvis although fraudatus wronged et and dolens vexed injuria at the injury, ne lest male dimissus being badly dismissed corrumperet he should spoil gratiam the favour, promisit he promised. Dicta hora at the appointed hour rediit he returned: recubuit he reclined. Hilare convivium the joyful banquet splendebat shone poculis with cups; laeta domus the merry house resonabat resounded magno apparatu with the great preparation: cum when repente on a sudden duo juvenes two youths, sparsi sprinkled pulvere with dust, diffuentes flowing down multo sudore with much sweat, corpore in person supra humanam formam above the human size, mandant order cuidam servulo a certain servant boy, ut provocet to call out Simonidem*

\* Literally:—it is of custom.

† Castor and Pollux, the twin sons of Leda, famous for their skill in boxing, were said by the Poets to be translated to heaven, and become two stars.

‡ Literally:—thou art to me.

*Simonides ad se to them ; interesse that it concerned illius him, ne faciat that he should not make moram delay. Homo the man perturbatus confused excitat rouses Simonidem Simonides. Vix scarcely promorat had he advanced unum pedem one foot triclinio from the dining-room ; subito on a sudden ruina the fall camarae of the roof oppressit overwhelmed caeteros the rest ; nec nor sunt are ulli juvenes any youths reperti found ad januam at the door. Ut as soon as ordo the course narratae rei\* of the story vulgatus est was promulgated, omnes all scierunt knew, praesentiam that the presence Numinum of the Deities dedisse had given vitam life vati to the poet loco instead mercedis of a reward.*

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## EPILOGUS EPILOGUE.

*Adhuc yet supersunt there remain multa many (things), quae which possim I may loqui speak, et and copiosa varietas a plentiful variety rerum of subjects abundat abounds : sed but temperatae argutiae moderate wit sunt is suaves pleasant, immodicae too much offendunt offends. Quare wherefore, sanctissime vir most conscientious man, Particulo Particulo, nomen a name victurum likely to live meis scriptis in my writings, dum as long as pretium (any) value manebit shall remain Latinis literis to Latin literature, approba approve, si if non not ingenium (my) genius, certe at least brevitatem (my) brevity, quae which debet ought commendari to be commended tanto justius so much the more justly, quanto as Poëtae Poets sunt are validius molesti more perseveringly troublesome.*

• Literally :—of the thing related.



## LIBER QUINTUS BOOK FIFTH

### AESOPHARUM FABULARUM OF THE AESOPHIAN FABLES

#### PHADRI OF PHADRUS

#### LIBERTI THE FREED-MAN AUGUSTI OF AUGUSTUS.

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#### PROLOGUS PROLOGUE.

Sicubi *wherever* interposuero *I shall have inserted* nomen *the name* Aesopi *of Aesop*, cui *to whom* jam pridem *long ago* reddidi *I have paid*, quicquid *whatever* debui *I owed*, scito *know* esse *that it is* gratia *for the sake* auctoritatis *of authority*: ut *as* quidam *artifices* *some artists* faciunt *do* nostro saeculo *in our age*; qui *who* inveniunt *obtain* majus pretium *a greater price* operibus *for (their)* works, si *if* ascripserunt *they have engraved* Praxitelen *Praxiteles* novo marmori suo *on a new marble (statue) of their own*, Myronem *Myro* trito argento *on worn out silver*. Adeo *so* exaudiant *they may listen to* fugatae fabulae *a rejected fable*. Nam *for* mordax invidia *biting envy* plus favet *is more partial to* vetustis *ancient (works)*, quam *than* bonis praesentibus *good modern (ones)*. Sed *but* jam *now* feror *I am brought* ad fabellam *to a short story* talis exempli *of such an example*.

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## FABULA PRIMA FABLE FIRST.

Demetrius *Demetrius et and Menander Menander.*

Demetrius *Demetrius*, qui *who* dictus est *was* called Phalereus *Phalereus*, occupavit *took possession of* Athenas *Athens* improbo imperio *with unjust government*. Ut *as* est *is* mos *the custom* vulgi *of the populace*, ruunt *they rush* passim *in every direction* et *and* certatim *eagerly*, feliciter *prosperously* (*mayest thou reign*)! succlamant *they cry out*. Principes ipsi *the nobles themselves* osculantur *kiss* illam manum *that hand*, qua *by which* oppressi sunt *they have been degraded*, tacite *silently* gementes *benailing* tristem vicem *the sad change* fortunae *of fortune*. Quin etiam *moreover* resides (*those that are*) in no employ et *and* sequentes *following* otium (*their*) leisure, ne lest noceat *it may be prejudicial* defuisse *to have been wanting*, repunt creep ultimi *last*: in quis *among whom* Menander *Menander* nobilis *famous* comoediis *for* (*his*) comedies, quas *which* Demetrius *Demetrius*, ignorans (*though*) ignorant of ipsum (*the man*) himself, legerat *had read*, et *and* admiratus fuerat *had admired* ingenium *the wit* viri *of the man*, veniebat *came*, delibutus *bedaubed* unguento *with ointment*, affluens vestitu\* *with flowing garments*, delicato *with a delicate* et *and* languido gressu *feeble step*. Ubi *when* tyrannus *the tyrant* vidit *saw* hunc *him* extremo agmine *in the last rank*, (*he said*): Quisnam cinaedus ille† *what effeminate fellow there* audet *dares* venire *to come* in meo conspectu *in my sight*? Proximi (*those who were*) nearest (*him*) responderunt *answered*: Hic *this* est *is* Menander scriptor *Menander the author*. Mutatus *being changed* statim *immediately*

\* \* \* \* \*

\* Literally:—*flowing in* (*his*) *clothing*.

† OBS.—The pronouns demonstrative are sometimes used for the corresponding adverbs.

## FABULA SECUNDA FABLE SECOND.

*Viatores the Travellers et and Latro the Robber.*

Cum *when* duo milites *two soldiers* incidissent *had fallen in in* Latronem *with a Robber*, unus *one* profugit *fled*, autem *but* alter *the other* restitit *stood still*, et *and* vindicavit *defended* sese *himself* forti dextera *with brave right hand*. Latrone occiso *the Robber being slain*, timidus comes *(his) fearful comrade* accurrit *runs up*, stringitque *and draws* gladium *(his) sword*; dein *then*, rejecta paenula *having thrown off (his) cloak*, cedo illum *show me him*, inquit *says he*: jam *now* curabo *I will take care* sentiat *(that) he shall feel*, quos *whom* attentarit *he has attacked*. Tunc *then* qui *he who* depugnaverat *had fought (it) out*, (said): vellem *I wish* adjuvisses *thou hadst assisted (me)* modo *just now* istis verbis *with these words* saltem *even*, fuisset *I should have been* constantior *more firm*, existimans *(from) believing (them)* vera *true*: Nunc *now* conde put up ferrum *(thy) sword*, et *and* futilem linguam *(thy) useless tongue* pariter *as well*, ut *that* possis *thou mayest* fallere *deceive* alios *ignorantes* others *not knowing (thee)*. Ego *I*, qui *who* expertus sum *have experienced* quantis viribus *with what energy* fugias *thou runnest away*, scio *know* quam *how* that non sit credendum\* *no reliance is to be placed* tuae virtuti *in thy valour*.

Haec narratio *this story* debet *ought* assignari *to be referred* illi *to him*, qui *who* in secunda re *in a prosperous matter* est *is* fortis *brave*, dubia *in a doubtful (one)* fugax *swift to run away*.

## FABULA TERTIA FABLE THIRD.

*Calvus the bald (Man) et and Musca the Fly.*

Musca *a Fly* momordit *bit* nudatum caput *the naked head* calvi *of a bald man*; quam *which* captans *attempts*

\* Literally :—it is not to be trusted.

*ing* opprimere to crush, duxit he gave sibi himself gravem alapam a heavy slap on the face. Tunc then illa irridens she deriding (him, said): Voluisti thou hast wished ulcissi to revenge punctum the sting parvlae volucris of a little winged (insect) morte with death; quid what facies wilt thou do tibi to thyself, qui who addideris hast added contumeliam insult injuriae to injury? Respondit he answered: Facile redeo I readily return in gratiam into favour mecum with myself, quia because scio I know non fuisse that there was not mentem an intention laedendi of doing injury. Sed but te thee, improbum animal a dishonest animal contempti generis of a slighted race, quae who delectaris art delighted bibere to drink humanum sanguinem human blood, optem I should wish necare to kill, vel even majore incommodo at a greater inconvenience.

Hoc argumentum this subject docet teaches veniam that pardon dari is given ei to him, qui who peccat errs casu by accident. Nam for illum him, qui who est is nocens guilty consilio by design, judico I esteem esse to be dignum worthy quavis poena of any punishment.

## FABULA QUARTA FABLE FOURTH.

Homo the Man et and Asinus the Ass.

Cum when quidam a certain one immolasset had sacrificed verrem a boar-pig sancto Herculi to holy Hercules, cui to whom debebat he owed votum a vow pro sua salute for his health, jussit he ordered reliquias the remnants hordei of (its) barley poni to be put asello for (his) ass, quas which ille he aspernatus having slighted locutus est spake sic thus: Prorsus forsooth appetere I would catch at tuum cibum thy food libenter freely, nisi unless jugulatus foret he had been sacrificed, qui who nutritus est was fed illo with it.

Deterritus frightened respectu by the consideration hujus fabulae of this fable, semper reputavi I have always con-

*sidered* *lucrum* gain *periculosum* dangerous. Sed but *dicis* sayest thou, *qui* they who *rapuere* have seized by violence *divitias* riches, *habent* possess (them). *Agedum* come now, *numeremus* let us count up, *qui* who *deprenti* being taken *perierint* have perished: *reperies* thou wilt find *majo rem* *turbam* the greater number *punitorum* of (persons) punished. *Temeritas* rashness *est* is *bono* an advantage *paucis* to few, *malo* an evil *multis* to many.

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## FABULA QUINTA FABLE FIFTH.

*Scurra* the Buffoon et and *Rusticus* the Countryman.

*Mortales* mortals *solent* are wont *labi* to err *pravo* favore by partial favour, et and dum whilst stant they stand pro *judicio* in defence sui erroris of their error, *agi* to be driven *ad poenitendum* to repentance *manifestis* rebus by manifest facts.

*Quidam* dives a certain rich et and *nobilis* notorious (man) *facturus* being about to exhibit *ludos* games, *invitavit* invited *cunctos* all (men) *proposito* praemio a prize being proposed, ut that *quisque* any one *ostenderet* might display *quam novitatem* whatever novelty *posset* he was able. *Artifices* artists *venere* came *ad certamina* to the contests *laudis* of praise: *inter quos* among whom *Scurra* a Buffoon, *notus* celebrated *urbano sale*\* for (his) pleasant wit, *dixit* said se that he *habere* had *genus* a kind *spectaculi* of show, *quod* which *nunquam* prolatum foret had never been produced in *theatro* in the theatre. *Rumor* the report *dispersus* being spread abroad *concitat* rouses *civitatem* the city; *loca* the places *paulo ante* a little before *vacua* empty *deficiunt* are not sufficient for *turbam* the crowd. *Vero* but *postquam* after that *constitit* he stood *solus* alone in *scena* on the stage, *sine apparatu* without any preparation, *nullis adjutoribus* with no assistants, *ipsa* expectatio

\* Literally:—for (his) refined salt.

*the very expectation fecit made silentium silence. Ille he repente suddenly demisit bent down caput (his) head in sinum to (his) bosom, et and sic so imitatus est imitated vocem the voice porcelli of a young pig sua with his own, ut that contenderent they maintained verum that a real (pig) subesse was under pallio (his) cloak, et and juberent ordered (it) excuti to be shaken out. Quo facto which being done, simul as soon as nihil nothing repertum est was found, onerant they load (him) multis laudibus with many praises, prosequunturque and follow up hominem the man maximo plausu with the greatest applause. Rusticus a countryman vidit saw hoc this fieri done. Mehercule by Hercules, inquit says he, non vincet he will not excel me me: et and statim immediately professus est he professed se that himself facturum will do idem the same thing melius better postridie the next day. Fit there is major turba a greater crowd. Jam already favor prejudice tenet possesses mentes (their) minds, et and sedent they sit derisuri to deride, non not spectaturi to behold. Uterque both prodit come forth. Scurra the Buffoon degrunnit grunts prior first, movetque and attracts plausus applause, et and excitat excites clamores cheers. Tunc then Rusticus the countryman simulans pretending sese that he obtegere is concealing porcellum a little pig vestimentis in (his) clothes, [quod which faciebat he did scilicet indeed, sed but latens being undiscovered, quia because compererant they had found nil nothing in priore in the first] pervellit twitches aurem the ear vero of a real (pig), quem which celaverat he had concealed, et and exprimit forces out vocem naturae\* the natural voice cum dolore together with the pain. Populus the people acclamat cries out, Scurram that the Buffoon imitatum (had) imitated (it) multo similius much more like, et and cogit forces. Rusticum the Countryman trudi to be thrust foras out of doors. At but ille he profert produces porcellum ipsum the little pig itself e sinu from (his) bosom, probansque and proving turpem errorem (their) shameful mistake aperto pignore by an evident pledge; En lo! (he says), hic this*

\* Literally :—the voice of nature.

(pig) declarat proclaims, quales judices what sort of judges sitis ye are.

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## FABULA SEXTA FABLE SIXTH.

Duo Calvi the two bald Men.

Calvus a bald man forte by chance invenit found pectinem a comb in trivio on the highway; alter another aequae defectus equally deficient pilis in hair accessit came up: Eja ho! inquit says he, in commune\* halves, quodcunque lucri whatever gain est it is. Ille he ostendit showed praedam the booty, et and simul at the same time adjecit added: voluntas the goodwill Superum of the Gods above favit has favoured (us); sed but, invidio fato by envious fate, invenimus we have found carbonem a coal pro thesauro for a treasure, ut as aiunt they say.

Querela complaint convenit suits huic him, quem whom spes hope delusit hath deceived.

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## FABULA SEPTIMA FABLE SEVENTH.

Princeps tibicen the chief flute-player.

Ubi when vanus animus a vain mind, captus taken frivola aura† with slight applause, arripuit has taken sibi to itself insolentem fiduciam impudent assurance, stulta levitas (its) foolish levity facile ducitur is easily brought ad derisum to derision.

\* Literally:—in commune for a common (stock). Some verb, as *profer*, “produce it,” is here understood.

† Literally:—with a slight breeze, i. e. of popular favour.

Fuit there was Princeps tibicen a chief flute-player, paulo a little notior notorious, solitus being accustomed dare to give operam assistance Bathyllo to Bathyllus in scena on the stage. Is he forte by chance ludis at (some) games [non memini I do not remember satis exactly quibus what] dum whilst pegma the scaffolding rapitur is being hurried away, concidit tumbled gravi casu with a heavy fall nec opinans not expecting (it), et and fregit broke sinistram tibiam (his) left leg, cum when maluisset he had rather perdere have lost duas dextras \* two right-handed (pipes). Sublatus being taken up inter manus between the hands (of the spectators) et and gemens groaning multum much, refertur he is carried domum home. Aliquot menses some months transeunt pass over, dum whilst curatio the healing venit comes ad sanitatem to a cure. Ut as est is mos the custom et and lepidum genus pleasant manner spectatorum of spectators, coepit he began desiderari to be wished for, cujus flatibus by whose blasts vigor the vigour saltantis of the dancer solebat was wont excitari to be excited. Quidam nobilis a certain well-known (person) facturus erat was going to exhibit ludos games, et and Princeps the chief (flute-player) incipiebat was beginning ingredi to walk. Adducit he induces eum him pretio by a reward, precibus by entreaties, ut that ipso die on the very day ludorum of the games tantummodo ostenderet he should only show sese himself. Qui simul and as soon as he advenit came, rumor a report de tibicine of the piper fremit is bruited about in theatro in the theatre : quidam some affirmant affirm mortuum (that he is) dead, quidam some proditurum that he will come in conspectum into sight sine mora without delay. Aulao misso the curtain being let down, tonitribus devolutis the thunders having rolled, Dii the Gods locuti sunt spake translatitio more in the usual manner. Tunc then chorus the chorus imposuit put on (him) et even modo reducto just brought back ignotum canticum an unknown song,

\* Tibia signifies both a leg and a pipe : the play upon the word is lost in the translation.



cujus of which sententia the sense fuit was haec this : laetare \* rejoice, incolumis Roma secure Rome, Principe salvo (thy) Chief being safe. Consurrectum est† (all) rose in plausus to applaud. Tibicen the piper jactat throws out basia salutes; putat he thinks fautores (his) favourers gratulari are congratulating (him). Equester ordo the Equestrian order intelligit understands stultum errorem the foolish error. magnoque risu and with great laughter jubet orders canticum the song repeti to be repeated. Illud it iteratur is sung again. Meus homo my man prosternit prostrates se himself totum altogether in pulpito in the pulpit: eques the equestrian order illudens playing upon (him) plaudit claps hands; populus the people existimat think hunc that he rogare is begging coronam a crown. Vero but ut when res the matter notuit was known omnibus cuneis in all the seats, Princeps the Chief, crure ligato (his) leg being bound nivea fascia with a snow-white fillet, niveisque tunicis and in snow-white clothes, etiam also niveis calceis with snow-white shoes, superbiens exulting honore in the honour divinae domus of a divine house, et protrusus (was) even thrust forth foras out of doors capite by the head ab universis by all.

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## FABULA OCTAVA FABLE EIGHTH.

Occasio depicta Opportunity described.

Calvus a bald man, volucris cursu in winged course, pendens hanging in novacula on a razor, comosa fronte with a hairy forehead, nudo corpore a naked body, quem whom si if occuparis you can have laid hold on, teneas you may keep; semel (but) once elapsus slipped off non Jupiter ipse not Jupiter himself possit is able reprehendere

\* Note.—This was probably the beginning of some song in praise of the Emperor.

† Literally :—it was risen to applause.

*to retake, significat signifies brevem occasionem the short opportunity rerum of things.*

*Ne lest segnis mora slow delay impediret might hinder effectus performances, antiqui the ancients finxere feigned talem effigiem such a representation Temporis of Time.*

### FABULA NONA FABLE NINTH.

*Taurus the Bull et and Vitulus the Calf.*

*Cum when Taurus a Bull luctans struggling cornibus with (his) horns in angusto aditu in a narrow passage, vix scarcely posset could intrare get in ad praesepia to (his) stall, Vitulus a Calf monstrabat showed quo pacto in what manner plecteret he should twist se himself. Tace hush, inquit says he, novi I knew hoc this, ante quam before that tu thou natus es wast born.*

*Qui he who emendat corrects doctiorem a more learned (man), putet may think (this) dici said sibi for himself.*

### FABULA DECIMA FABLE TENTH.

*Venator the Huntsman et and Canis the Dog.*

*Cum when Canis a Dog fortis brave adversus omnes veloces feras against all swift wild beasts semper fecisset had always done satis sufficient domino for (his) master, coepit he began languere to languish ingravatibus annis by years pressing upon (him). Aliquando once objectus being opposed pugnae to the fight hispidi suis of a bristly boar, arripuit he seized aurem (its) ear: sed but dimisit he let go praedam (his) booty cariosis dentibus from (his) rotten teeth. Tum then hic upon this dolens venator the grieving huntsman objurgabat chid canem the dog. Cui to whom senex the old (dog) latrans barking contra in*

*return (said): Non animus not (my) courage destituit has deserted te thee, sed but meae vires my strength. Laudasti thou hast commended quod what fuimus we have been; jam now damnas thou condemnest quod what sumus we are.*

*Pulchre vides thou fairly seest, Philete Philetus, cur why scripserim I have written hoc this.*

## APPENDIX AN APPENDIX

### AESOPARUM FABULARUM OF AESOPIAN FABLES.

#### FABULA PRIMA FABLE FIRST.

*Milvus aegrotans the Kite being sick.*

*Cum when Milvus a Kite aegrotasset had been sick multos menses many months, nec videret and saw not jam now esse that there was spes (any) hope suae vitae of his life; rogabat he asked matrem (his) mother, circumiret (that) she would go round sacra loca the sacred places, et and faceret make maxima vota the greatest vows pro salute for (his) health. Faciam I will do (it), inquit says she, fili (my) son; sed but vehementer vereor I very much fear, ne non impetrem that I shall not obtain opem aid; sed but qui thou who vastando by laying waste omnia delubra all the shrines, polluisti hast polluted cuncta altaria every altar, parcens sparing nullis sacrificiis no sacrifices, quid what nunc now vis wilt thou rogem (that) I ask?*

## FABULA SECUNDA FABLE SECOND.

*Lepores the Hares pertaesi weary vitae of life.*

Qui *whoever* non potest *is not able* sustinere *to bear* suum malum *his own evil*, inspiciat *let him look at* alios *others*, et *and* discat *learn* tolerantiam *endurance*.

Aliquando *once* Lepores *some Hares* in sylvis *in the woods* conciti *roused* magno strepitu *by a great noise* clamant *cry out*, se *that they* propter assiduos metus *by reason of (their) perpetual fears* velle *wished* finire *to end* vitam *(their) life*. Sic *thus* venerunt *they came* ad quendam lacum *to a certain lake*, quo *into which* miseri *the wretches* darent *might cast se themselves* praecipites *head first*. Adventu quorum *at whose arrival* postquam *after* territae Ranae *the affrighted Frogs* fugientes *flying* misere *in distress* ruunt *rush* in virides algas *into the green water-weed*: Heu *alas!* inquit *says* unus *one*, sunt *there are* et *also* alii *others*, quos *whom* timor *the fear* malorum *of evils* vexat *harasses*. Ferte *endure* vitam *life*, ut *as* caeteri *the rest* (do).

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## FABULA TERTIA FABLE THIRD.

*Vulpis the Fox et and Jupiter Jupiter.*

Nulla fortuna *no fortune* obtegit *conceals* turpem naturam *a base nature*.

Cum *when* Jupiter *Jupiter* vertisset *had turned* Vulpem *a Fox* in humanam speciem *into a human shape*, ut *as* pellex *the usurper* sedit *sat* regali throno *on a royal throne*, vidit *she saw* scarabeum *a beetle* prorepentem *creeping forth* ex angulo *from a corner*, prosiluitque *and leaped forward* ad notam praedam *to the known booty* celeri gradu *with a swift step*. Superi *the Gods* above risere *laughed*, magnus pater *the great father* erubuit

*blushed, expulit he expelled repudiatam the cast off turpemque pellicem and base usurper; prosecutus following (it) up his with these (words): Vive live, quo modo in what manner es thou art digna worthy, quae who non potes canst not uti use nostris meritis our kindnesses digne worthily.*

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## FABULA QUARTA FABLE FOURTH.

*Leo the Lion et and Mus the Mouse.*

*Ne lest quis any one laedat may hurt minores (his) inferiors, haec fabula this fable monet warns.*

*Leone dormiente when a Lion was sleeping in sylva in a wood, rustici mures some country mice luxuriantes\* sporting, unus one ex iis of them quodam casu by some chance transiit passed super cubantem over (him) lying down; Leo expergefactus the Lion being awakened arripuit seized miserum the wretch celeri impetu by a swift effort; ille he rogat begs veniam that pardon dari may be given sibi to him, fatetur he confesses crimen (his) crime, peccatum the offence imprudentiae of imprudence. Rex the King non putans not thinking hoc this gloriosum a boastful (thing) ulcisci to take revenge on, ignovit pardoned (him) et and dimisit sent (him) away. Post paucos dies a few days after Leo the Lion, dum whilst vagatur he wanders noctu by night, decidit falls down in foveam into a pit. Ut when agnovit he knew se himself captum taken laqueis in nets, coepit he began rugire to roar maxima voce with a very great voice; ad immanem sonum at the excessive sound cujus of which Mus the Mouse subito on a sudden accurrens running up, ait says: Non est there is not quod what timeas thou mayest fear; reddam I will pay parem gratiam an equal favour magno beneficio for (thy) great kindness. Mox presently coepit he began lustrare to examine omnes artus all the*

\* The metre and construction seem both at fault here.

*joints, et and ligamina the fastenings artuum of the joints, rodendoque and by gnawing cognitos nervos the discovered strings dentibus with (his) teeth laxat he slackens ingenia the contrivance artuum of the joints. Sic thus Mus the Mouse reddidit restored captum Leonem the captive Lion sylvis to the woods.*

---

### FABULA QUINTA FABLE FIFTH.

*Homo the Man et and Arbores the Trees.*

*Pereunt they perish, qui who dant give auxilium aid suis hostibus to their enemies.*

*Quidam a certain man facta bipenni having made an axe petit asks ab arboribus of the trees, ut that darent they would give manubrium a handle e ligno from some wood, quod which foret might be firmum firm; omnes all jusserunt ordered oleastrum a wild olive dari to be given. Accepit he received munus the gift, et and aptans fitting manubrium the handle coepit began securi with an axe excidere to cut down magna robora the great oaks. Dumque and whilst eligebat he was selecting, quae what vellet he wished, Quercus an Oak fertur is reported dixisse to have said Fraxino to an Ash: caedimur we are cut down merito deservedly.*

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### FABULA SEXTA FABLE SIXTH.

*Mus the Mouse et and Rana the Frog.*

*Mus a Mouse, quo that posset he might be able facilius more easily transire to pass over flumen a river, petit asks auxilium the assistance Ranae of a Frog. Haec she alligat ties lino with a string priorem pedem the forefoot Muris of the Mouse ad posterius crus to (her) hind leg. Natantes swimming vix devenerant they had scarcely come*

to medium amnem *the middle of the river*, cum *when* Rana *the Frog*, subito *on a sudden* petens *making to fundum the bottom fluminis of the stream*, mergit *sinks se herself*, ut *that* perfide eriperet *she might treacherously take away vitam life Muri from the Mouse*. Qui dum *and while* he tendit *is straining* validius *powerfully*, ne mergeretur *that he should not be sunk*; Miluus a Kite volans *flying* propter *near* conspexit *beheld* praedam *the prey*, rapuitque *and seized* unguibus *in (his) talons* fluctuantem Murem *the floating Mouse*, simulque *and at the same time* sustulit *took up* colligatam Ranam *the Frog (that was) bound to (him)*.

Sic *thus* saepe *often-times* intereunt *(men) perish* meditantes *(when) designing* necem *death* aliis *for others*.

## FABULA SEPTIMA FABLE SEVENTH.

Duo Galli *the two Cocks* et *and* Accipiter *the Hawk*.

Gallus *a Cock*, saepe *often* conserens *joining* pugnam *battle* cum Gallo *with (another) Cock*, victus *being conquered* petit *goes to* Accipitrem *the Hawk* judicem *(as) judge* litis *of the quarrel*. Hic *he*, si *if* ambo *both* venirent *should come*, concipit *conceives* mente *in (his) mind* spem *the hope* devorandi *of devouring (that)*, qui *which* prior *first* exhiberet *should exhibit* se *himself*. Mox *presently* cum *when* vidit *he saw* venisse *that they had come*, ut *that* orarent *they might plead* suam causam *their cause*, prehendit *he seized* illum *him*, qui *who* primus *first* deduxit *brought* litem *the quarrel* ad suum forum *to his forum*. Ille *he* clamitans *screaming out (says)*: Ne ego plectar *let not me be punished* sed *but* ille *him*, qui *who* petit *seeks* fugam *flight*. Cui *to whom* ales *the bird* (replied): Ne credas *do not believe* te *that* thou posse *canst* hodie *to-day* eripi *be delivered* meis unguibus *from my talons*; est *it is* aequum *fair* te ipsum *for thyself* nunc *now* pati *to suffer* dolos *the snares* quos *which* tendebas *thou wert spreading*

alteri for the other. Qui he who saepe often tractat treats of necem the death aliorum of others secum with himself, ignorat knows not, quid triste fatum what sad fate paret he may prepare sibi for himself.

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## FABULA OCTAVA FABLE EIGHTH.

*Cochlea the Snail et and Simius the Ape.*

*Cochlea a Snail tacta touched amore with love inventi speculi of a discovered mirror, scandens climbing orbem the circle fulgentis of the shining (glass), coepit began lingere to lick (it), putans thinking se that she contulisse contributed nil melius nothing better illi to it, quam than si if commacularet she should stain splendorem (its) splendour sordibus with filth. Ut when Simius an Ape vidit saw speculum the mirror inquinatum polluted: Qui he who permiserit hath permitted se himself calcari to be trodden on talibus by such (things), inquit says he, meretur deserves pati to suffer tale dedecus such disgrace.*

*Haec fabella this short story scripta est was written illis foeminis for those women, quae who jungunt unite se themselves ineptis to silly et and stultis viris foolish men.*

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## FABULA NONA FABLE NINTH.

*Urbanus Mus the city Mouse et and rusticus the country (Mouse).*

*Quondam once urbanus Mus a city Mouse exceptus being received hospitio with the hospitality rustici of a country (Mouse), coenat sups in cavo in a hole vili glande on common acorn. Post afterwards induxit he induced precibus with entreaties, ut that rusticus the country (Mouse) intraret should enter urbem the city cellamque and a cellar plenam full optimis rebus of the choicest things. In qua in which dum whilst perfruuntur they are*



*perfectly enjoying variis reliquiis the various fragments, Cellarius the Butler ostio impulso having pushed the door venit came. Quo strepitu by which noise Mures the Mice perterriti being frightened diffugiunt fly off, et and urbanus the city (one) facile easily condit hides se himself notis cavis in the known holes ; at but miser rusticus the wretched rustic, trepidans being in confusion ignota domo in an unknown house, timensque and fearing mortem death, cursitat runs about per parietes along the walls. Ut when Cellarius the Butler sustulit took quae what volebat he wished, clausitque and closed limen the threshold, iterum again urbanus the city (mouse) hortatur encourages rusticum the country (mouse): ille he, sensibus perturbatis his senses being deranged, inquit says, vix possum I am scarce able capere to take cibum food prae metu through fear. Putasne dost thou think, ille he veniet will come? Quid what tantum times dost thou so much fear? inquit says urbanus the city (mouse); age come fruamur let us enjoy ferculis the dishes, quae which quaeras thou mayest seek frustra in vain rure in the country. Contra in reply rusticus the country (mouse says): Tu thou, qui who nescis knowest not (how) timere to fear, fruire enjoy omnibus his all these (things); at but glans let the acorn pascat feed me me securum without care et and liberum free.*

*Vivere to live tutum safe in paupertate in poverty praestat is better, quam than carpi to be teased solitudine by the anxiety divitiarum of riches.*

## FABULA DECIMA FABLE TENTH.

*Asinus the Ass blandiens fawning on Domino (his) Master.*

*Ut when Asellus an Ass vidit saw Canem a Dog blandiri fawn upon suo domino his master, et and saturari that he was pampered quotidie daily de mensa from the table, et and frusta broken meat largiter in abundance*

jactari *thrown (to him) a familia by the household*; locutus est *he spoke sic thus*: Si *if dominus (my) master et and familia the family diligit love immundissimum Canem a most dirty Dog in tantum to so great (a degree), quid what (may I expect) me that I futurum shall be, si if fecero I shall perform par officium an equal kindness illi to him, qui who sum am multo melior much better hoc Cane than this Dog, utilisque and useful et and laudabilis commendable pluris rebus in more matters? Qui who alor am fed pluris fontibus at pure fountains sanctae aquae of sacred water, nunquamque and never soleo am accustomed pasci to be fed sordido cibo with mean food. Sane truly sum I am dignior more worthy catulo than a whelp frui to enjoy beatiore vita a happier life, et and consequi obtain summum honorem the highest honour. Dum whilst Asellus the Ass (says) haec these (things) secum with himself, conspicit he sees dominum (his) master intrare enter stabulum the stable; quare wherefore accurrens running to (him) ocius quickly, rudensque and braying, prosilit he springs forward, et and imponit places upon humeris (his) shoulders ambos pedes both (his) feet, coepitque and begins lingere to lick os (his) face lingua with his tongue, scindensque and cutting vestem (his) garment foedis ungulis with (his) foul hoofs, stulte blandus foolishly fawning fatigat he wearies herum (his) master gravi pondere with (his) heavy weight. Familia the household concitatur is roused clamore by the cry domini of the master, arripiensque and laying hold of fustes clubs et and saxa stones obvia at hand passim in every direction mulcat punishes (him) rudentem braying; et and tandem at last dejicit casts (him) out ad praesepia to the stalls semianimum half dead, mox debilem presently weakened membris in (his) limbs, fractisque coxis and with broken ribs, lapsum having fallen a corpore from the body domini of his master.*

Fabella the short story docet teaches, ineptus that a foolish (man) ne ingerat se should not thrust himself upon invitis (men) unwilling, aut or affectet affect officium the office melioris of a better (man).

## FABULA UNDECIMA FABLE ELEVENTH.

*Grus the Crane, Cornix the Crow, et and Dominus the Master.*

*Grus a Crane et and Cornix a Crow juratae having sworn junxerant had joined foedus a league, ut that Grus the Crane defenderet should defend Cornicem the Crow ab avibus from the birds; Cornix the Crow diceret should tell (her) futura the future, ut so that Grus the Crane caveret might be on her guard. Hinc after this cum when frequenter volarent they frequently flew ad agrum to the land cujusdam rustici of a certain countryman, atque and evellerent plucked up sata the sown (seed) radicitus by the roots; Dominus the Master agri of the field vidit saw (them), et and dolens grieving clamat exclaims, Da give (me) saxum a stone, puer boy, quo with which feriam I may hit Gruem the Crane. Ut when Cornix the Crow audit hears, illico immediately monet she warns Gruem the Crane, quae who cavit took care sibi for herself. Dein afterwards alia die on another day Cornix the Crow, audiens hearing (him) petentem requesting saxum a stone, rursus again commonet advises Gruem the Crane, ut that sedulo vitaret she should diligently avoid periculum danger. Rusticus the countryman, suspicatus having suspected divinam avem that the divining bird audire heard jussa (his) commands, inquit says puero to the boy, Si if dixero I shall say, da give (me) offam the hen-meat, tu do thou porrige reach out mihi to me lapidem a stone clam secretly. Grus the Crane venit came, ille he jubet orders puerum the boy dare to give (him) offam the hen-meat; at but ille he dedit gave lapidem a stone; quo with which ferit he hits Gruem the Crane, et and fregit broke crura (his) legs. Grus the Crane vulneratus being wounded ait says: Divina Cornix divining Crow, ubi where nunc now (are) tua auspicia thy auspices? Cur why non properasti hast thou not hastened monere to warn socium (thy) ally, ut as juraveras thou hadst sworn, tale malum that such an evil ne veniret should not come mihi to me? Illa she respondit answered: Mea ars my art non meretur does not deserve culpari to be*

*blamed, sed but consilia the plans bilinguism of the double-tongued sunt are dolosa treacherous, qui who dicunt say aliud one (thing), atque and agunt do aliud another.*

*Qui they who ducunt lead imperitos the unskilful subdolis promissis by treacherous promises, mox presently haud desistunt do not cease ludere to delude (them) fictis causis by feigned reasons.*

## FABULA DUODECIMA FABLE TWELFTH.

*Aves the Birds et and Hirundo the Swallow.*

*Cum when Aves the Birds devenissent had come together in unum locum to one place, viderunt they saw hominem a man seminantem sowing linum flax agro in a field. Quod which ut when Hirundo a Swallow intelligit perceives habere pro nihilo\* that they made nought of, traditur she is reported sic thus allocuta to have addressed (them) convocatas being called together: Hinc from this periculum danger instat hangs over nobis omnibus us all, si if semen the seed venerit shall come ad maturitatem to maturity. Aves the birds risere laughed. Ut when seges the crop germinavit budded, Hirundo the Swallow rursus again ait says, perniciēs destruction instat is at hand: adeste be present, eruamus let us root out noxium germen the injurious bud; ne lest, si if mox by and by crescat it increase, retia nets fiant be made inde thence, et and nos we possimus may capi be taken humanis artibus by human arts. Aves the birds pergunt continue ridere to laugh at verba the words Hirundinis of the Swallow, et and stulte foolishly spernunt slight prudentissimum consilium the most prudent counsel. At but illa cauta she wary mox presently contulit betook se herself ad hominem to man, ut that tuta safe tignis in the beams suspendat she may suspend suum nidum her nest. Sed but aves the birds, quae who despexerant had despised salubre monitum the wholesome admonition, captae being taken retibus in nets factis made de lino of the flax pereunt perish.*

\* Literally : — *that they had for nothing.*

### FABULA TERTIA DECIMA FABLE THIRTEENTH.


*Perdix the Partridge et and Vulpis the Fox.*

Quondam *once* Perdix a *Partridge* resedit *sat* alta arbore *in a high tree* : Vulpis a *Fox* advenit *came to (her)* ; deinde *then* coepit *began* loqui *to speak* sic *thus* : O quanta O *how great*, Perdix *Partridge*, est *is* species *the* beauty tui vultus *of thy face* ! rostrum *(thy) beak* (*surpasses*) coralla *coral*, crura *(thy) legs* vincunt *surpass* fulgorem *the brightness* purpuræ *of purple* : at *but* si *if* dormires *thou wert asleep*, quanto *pulchrior* *how much more beautiful* esses *thou wouldst be* ! Ut *when* stulta *foolish* clausit *she shut* oculos *(her) eyes*, illico *immediately* Vulpis *the Fox* rapit *seizes* credentem *(her) believing*. Illa *she* supplex *(as) a suppliant* edidit *uttered* hæc *these* verba *these words* mixta *mixed* gravibus *with heavy* fletibus *lamentations* : O per decus O *by the beauty* tuarum *of thy* artium *arts*, Vulpis *Fox*, quaeso *I pray*, ut *that* ante *proferas* *thou first* utter *meum nomen* *my name* ; sic *thus* devorabis *thou shalt devour* (me). Vulpis *the Fox*, ubi *when* voluit *she wished* loqui *to speak*, aperuit *opened* os *(her) mouth* : at *but* Perdix *the Partridge* evasit *escaped* necem *death*. Decepta *Vulpis the deceived Fox* (*says*) : quid opus *what need* erat *was there* mihi *for me* loqui *to speak* ? Perdix *the Partridge* respondet *answers* : et *and* quid *why* erat *was it* necesse *necessary* mihi *for me* dormire *to sleep*, cui *to whom* somnus *sleep* non *venerat* *had not come* ?

Hoc *this (is)* illis *for those*, qui *who* loquuntur *speak* ubi *when* est *there is* nil opus *no need*, et *and* qui *who* dormiunt *sleep*, cum *when* necesse *(it is)* necessary vigilare *to be watchful*.

### FABULA QUARTA DECIMA FABLE FOURTEENTH.

*Asellus the Ass, Bos the Ox, et and Volucres the Birds.*

Asellus *an Ass* et *and* Bos *an Ox*, sociati *being joined* uno iugo *in one yoke*, trahebant *were drawing* plaustrum 

*a carriage: Bos the Ox, dum whilst tendit he stretches validius more powerfully, confregit broke cornu a horn. Asellus the Ass jurat swears se that he sentire feels nil levaminis\* no assistance a debili consorte from (his) weak colleague. Intendens being intent on laborem labour, rumpit he breaks alterum cornu the other horn, tandemque and at length Bos the Ox procumbit falls mortuus dead terrae to the earth. Mox presently bubulcus the herdsman carne with the flesh Bovis of the Ox onerat loads Asinum the Ass, qui who inter mille plagas amid a thousand blows concidit fell down ruptus burst, et and expiravit expired, collapsus having slipped media via in the middle of the road. Volucres the Birds convolantes flying together ad praedam to the booty inquit say: Si if exhibuisses thou hadst shown te thyself mitem mild Bovi precanti to the entreating Ox, non pasceres thou wouldst not be feeding nos us immaturo funere by (thy) immature death.*

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### FABULA QUINTA DECIMA FABLE FIFTEENTH.

*Leo the Lion et and Pastor the Shepherd.*

*Leo a Lion errans wandering in sylva in a wood calcavit trod on spinam a thorn, mox presently venit came cauda blandiens† wagging (his) tail ad Pastorem to a Shepherd: Ne perturberis be not disturbed, supplex (as) a suppliant imploro I implore opem (thy) aid, non quaero I do not seek praedam prey. Homo the man ponit places sublatum pedem (his) raised foot in gremio in (his) bosom, et and, eximens pulling out spinam the thorn, levat eases (him) gravi dolore of the heavy pain. Leo the Lion redit returns hinc hence in sylvas into the woods. Post tempus after a time accusatus being accused falso crimine of a false crime Pastor the Shepherd damnatur is condemned, atque and proximis ludis at the next games jubetur is ordered projici*

\* Literally :—nothing of assistance.

† Literally :—blandishing with (his) tail.

*to be cast forth jejunis bestiis to hungry beasts. Dum whilst ferae the wild beasts emissae let out discursitant are running about passim in every direction, Leo the Lion agnovit recognised hominem the man, qui who fecerat had performed medicinam the remedy, et and rursus again ponit places sublatum pedem (his) raised foot in gremio in the bosom Pastori of the Shepherd. Ut when rex the king cognovit knew (it), statim immediately reddit he restores Leonem the Lion sylvis to the woods, et and Pastorem the Shepherd suis to his (friends).*

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## FABULA SEXTA DECIMA FABLE SIXTEENTH.

*Culex the Gnat et and Taurus the Bull.*

*Cum when Culex a Gnat provocasset had challenged Taurum a Bull viribus with (his) strength, cuncti populi all the people venerunt came, ut that cernerent they might behold pugnam the battle. Tum then Culex the Gnat (said): Est it is satis sufficient, quod that venisti thou hast come cominus to hand; nam for sum I am parvus little mihi to myself, magnus great tuo judicio by thy judgment. Hinc after this sustulit he raised se himself per auras through the air levi penna with light wing, lusitque and jilted turbam the crowd, et and destituit left minas the threats Tauri of the Bull. Quodsi but if Taurus the Bull fuisset had been memor mindful validae cervicis of (his) strong neck, et and contempsisset had despised sordidum hostem (his) mean enemy, gloriatio the boasting inertis of the idle (creature) fuisset would have been vana vain.*

*Amittit he loses famam reputation, qui who comparat compares se himself indignis to the worthless.*

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FABULA SEPTIMA DECIMA FABLE  
SEVENTEENTH.

*Equus the Horse et and Asinus the Ass.*

*Sonipes a Horse tumens smelling phaleris in (his) trappings occurrit meets Asello an Ass, et and quod because dedisset he had given viam way transeunti to (him) passing tardius rather slowly lassus being weary, multo pondere from (his) great weight, ait he says; Vix teneo I scarcely contain me myself, quin but that exteram I may bruise te thee saevis calcibus with cruel heels. Asellus the Ass tacuit was silent, testatus calling to witness Deos the Gods gemitu with a groan. Equus the Horse, ruptus broken down currendo with running, in parvo tempore in a short time mittitur is sent ad villam to the farm. Ut when Asinus the Ass vidit saw hunc him onustum laden stercore with dung, derisit he derided (him) tali joco with such a joke. Quo to what purpose (didst thou get) has phaleras those trappings quondam formerly tibi for thyself, gloriose boaster, qui who redisti hast returned modo lately ad despectam miseriam to slighted wretchedness?*

*Felix a prosperous man, immemor unmindful dubiae sortis of uncertain fate, ne spernat should not despise humilem a humble (man), cum since nesciat he knows not quid what futurus\* he may be.*

FABULA OCTAVA DECIMA FABLE  
EIGHTEENTH.

*Volucres the Birds, Quadrupedes the Quadrupeds, et and Vespertilio the Bat.*

*Volucres the Birds gerebant were carrying on bellum war cum Quadrupedibus with the Quadrupeds, et and victores† vincebantur conquered and were conquered versa*

\* *sit*—is here understood.

† Literally :--victores conquerors vincebantur were conquered versa vice in changed turn.



vice alternately. At but Vespertilio the Bat, timens fearing dubios eventus the doubtful issues, semper always conferebat betook se himself ad illos to those, quos whom viderat he had seen superare to be superior. Cum when redissent they had returned in pristinam pacem to (their) former peace, fraus the fraud apparuit appeared utrique generi to both kinds. Ergo therefore damnatus being condemned tam pudendo crimine of so shameful a crime, refugiens avoiding lucem the light, posthac after this condidit he hid se himself atris tenebris in black darkness, semper always sola volans flying alone noctibus at night.

Qui he who venditabit shall keep selling se himself duabus partibus to two parties, deget will spend vitam (his) life turpiter in disgrace, ingratus disagreeable utrisque to both.

## FABULA NONA DECIMA FABLE NINETEENTH.

*Luscinia the Nightingale, Accipiter the Hawk, et and Auceps the Fowler.*

Dum whilst Accipiter a Hawk sedet is sitting in nido in the nest Luscinii of a Nightingale, insidians lying in wait aurito for a long-eared (hare), invenit he finds illic there pullos young ones: mater the mother, mota moved periclo by the danger prolis of (her) offspring, advolat flies to (him), supplexque and (as) a suppliant rogat begs, ut that parcat he will spare suis pullis her young ones. Accipiter the Hawk inquit says, Faciam I will do, quod what vis thou wishest, si if cantabis thou wilt sing mihi for me modulatum carmen a modulated song bona voce with a good voice. At but illa she, quamvis although animus (her) mind excideret failed, tamen yet parebat obeyed metu through fear, et and, coacta being compelled plenaque and full luctu of grief cantitat sings. Accipiter the Hawk, qui who captaverat had entrapped praedam his booty, inquit says; Tu thou non cantasti hast not sung

bene well : et and unguibus with (his) talons apprehendit seizes unam one ex pullis of the young ones, coepitque and begins devorare to devour (it). Ex diverso from a different (quarter) venit comes Auceps a Fowler, et and contingit touches visco with birdlime calamo with his rod clam crescente imperceptibly increasing perfidam the perfidious (bird), atque and detrahit draws (it) down in terram to the ground.

Quicumque whoever tendit spreads subdolas fraudes deceitful frauds alii for another, debet ought timere to fear, ne lest ipse himself capiatur be taken dolo by stratagem.

## FABULA VIGESIMA FABLE TWENTIETH.

Lupus the Wolf, Vulpis the Fox, et and Pastor the Shepherd.

Lupus a Wolf per tempus by time congesserat had heaped up maximam praedam a very great booty in cubile in (his) lair, ut that haberet he might have cibaria provisions, quibus with which posset he might frui enjoy otio leisure plures menses for many more months. Ut when Vulpes a Fox novit knew (it), abit she sets off ad cubile to the lair Lupi of the Wolf, et and tremula voce with a tremulous voice (says) : An\* omnia (are) all things recte right, frater brother ? Quod because non vidi I have not seen te thee venantem hunting tuis sylvis in thy woods, exegi I have spent tristem vitam a sad life per omnes dies through all the days. Lupus the Wolf, postquam after agnovit he discovered livorem the envy aemulae of (his) rival (said) : Tu thou non venisti art not come huc hither sollicita anxious mea causa on my account, sed but ut that captes thou mayest catch partem a share. Scio I know, quid what petas thou seekest fraude by fraud. Vulpis the Fox irata being in a passion adit goes ad Pastorem to a Feeder ovium of sheep : Agesne gratias wilt thou give thanks mihi to me, Pastor Shepherd, inquit says she, si if hodie this day tradidero I shall give up inimicum the

\* An is merely interrogative.

*enemy tui gregis of thy flock, ut so that nunquam sis thou mayest never be sollicitus uneasy? Pastor the Shepherd inquit says, Serviam I will serve tibi thee, et and lubens gladly tribuam give quicquid whatever volueris thou shalt wish. Illa she monstrat shows cubile the lair Lupi of the Wolf Pastori to the Shepherd; qui who protinus immediately peremit destroyed (him) clausum shut up lancea with (his) lance, et and gaudens rejoicing saturavit satisfied aemulam (his) rival de alieno from the other's (store). Vero but ut when Vulpis the Fox incidit falls in in venantes with hunters, deprensa being caught, et laniata torn canibus by the dogs, ait she says sic thus: Vix scarcely dedi I gave malum evil alteri to another, et and jam now punior I am punished.*

*Debet he ought timere to fear, quisquis whoever sustinet endures nocere to injure alii another, ne lest pejus malum a worse evil eveniat happen ipsi to himself.*

## FABULA UNA ET VIGESIMA FABLE ONE AND TWENTIETH.

*Oves the Sheep et and Lupi the Wolves.*

*Cum when Oves the Sheep Lupique and the Wolves certassent had contended proelio in battle, illae the former vicerunt conquered, tutae safe praesidio in the protection canum of the dogs. Lupi the Wolves mittunt send legatos ambassadors, et and petunt ask justam pacem a just peace hac lege on this condition, ut that Oves the Sheep dederent should give up canes the dogs, et and reciperent receive catulos the cubs Luporum of the Wolves obsides (as) hostages. Oves the Sheep sperantes hoping aeternam gratiam that eternal kindness sic iniri is thus entered on, faciunt do, quod what Lupi the Wolves poposcerunt demanded. Paulo post a little after, cum when catuli the cubs coepissent began ululare to howl, Lupi the Wolves causantes alleging suos natos that their young ones necari were slain pacemque and the peace ruptam broken ab Ovibus by the*

*Sheep, impetu facto having made an onset undique on every side, invadunt attack (them) nudas destitute defensoribus of defenders : quae quod and because they stultae foolish habuerant had had fidem faith hostibus in (their) enemies, sera poenitentia late repentance damnat condemns consilium (their) counsel.*

*Si if quis any one prodatur betray aliis to others praesidium the protection, quo by which olim in time past vixerat he had lived tutus safe, frustra in vain post afterwards desiderat he regrets it.*

### FABULA VIGESIMA TERTIA FABLE TWENTY-THIRD.

*Lupus the Wolf, Pastor the Shepherd, et and Venator the Huntsman.*

*Cum when Lupus a Wolf fugeret was flying from instantem Venatorem a Huntsman pursuing (him), et and visus was seen a Pastore by a Shepherd, qua parte in what direction fugeret he fled, et and quo loco in what place conderet he hid se himself, plenus full metu of fear (he said) : Per omnes tuas spes by all thy hopes, Bubulce Herdsman, oro I pray te thee, ne prodas do not betray innocentem an innocent (to one) cui to whom adjuro I swear per magnos Deos by the great Gods me that I fecisse have done nihil mali\* no evil. Noli do not timere fear, inquit says Pastor the Shepherd, monstrabo I will point out alteram partem the other direction. Mox presently Venator the Huntsman advolat flies up : Non vidisti hast thou not seen Lupum a Wolf venire come huc hither, Pastor Shepherd ? Qua parte in what direction fugit did he fly ? Cui to whom Pastor the Shepherd dixit said maxima voce in a very loud voice : Venit he came quidem indeed, sed but fugit he fled laeva on the left ; at but clam secretly oculis with (his) eyes designat he shows dexteram partem the right side. Ille he non intellexit did not under-*

\* Literally :—nothing of evil.

*stand (him), et and festinans hurrying on abut departs. Tunc then Pastor the Shepherd (said) Lupo to the Wolf: Quas gratias what thanks habebis wilt thou have, quod because celarim I concealed te thee? Ago maximas I give the greatest tuae linguae to thy tongue, dixit said Lupus the Wolf, at but fallacibus oculis on thy deceitful eyes imprecor I imprecate caecitatem the blindness aeternae noctis of eternal night.*

*Qui he who, blandus kind verbis in words, celat conceals fraudem deceit pectore in (his) breast, intelligat may understand se himself describi described hoc argumento under this subject.*

## FABULA VIGESIMA QUARTA FABLE TWENTY-FOURTH.

*Duo Homines the two Men, Fallax the Deceitful, Verax the True,  
et and Simii the Apes.*

*Mendax a false et and Verax a true (man) agentes making iter a journey simul together forte by chance venerant had come in terram into the land Simiorum of Apes; ut when unus one e turba from the crowd, qui who fecerat had made se himself regem king, vidit saw (them), jussit he ordered illos them teneri to be detained, ut that sciret he might know quid what homines men dicerent said de se of himself: simul at the same time jubet he orders omnes Simios all the Apes astare to stand by longo ordine in a long line dextra on the right hand laevaque and on the left; sed but thronum a throne poni to be set sibi for himself, ut as quondam viderat he had once seen reges the kings hominum of men facere do. Mox presently rogat he asks homines the men jussos ordered adduci to be brought in medium to the middle: Qualisnam what sort of a person videor do I appear vobis to you esse to be, hospites guests? Mendax the liar respondit answered: Videris thou seemest maximus rex the greatest king.*

Quid *what* hi *do these* (*appear*), quos *whom* nunc *now* vides *thou seest* apparere *attend upon* mihi *me*? Hi *these* (*seem*) comites *attendants*, hi *these* legati *ambassadors*, et *and* duces *leaders* militum *of soldiers*. Laudatus *being flattered* mendacio *by the lie* cum *sua* turba *together with his set* imperat *he commands* munus *a present* dari *to be given* adulatori *to the flatterer*. Hic *upon this* Verax *the true man* dixit *said* secum *with himself*, Si *if* sit *there is* tanta *merces* so great a reward mendacio *for falsehood*, quanto *munere* with how great a present non ego *donabor* shall not I be gifted, si *if* pro *more* according to custom dixero I shall speak verum *the truth*? Hinc *after this* Simius *the Ape* (*said*) ad Veracem *to the true man*: Et *and* qualis *what sort of* one tibi *to thee* videor *do I seem*, et *and* illi *they*, quos *whom* vides *thou seest* stare *stand* ante *me* before me? Ille *he* respondit *answered*: Tu *thou* es *art* verus *Simius* a very Ape, et *and* omnes *illi* all those, qui *who* similes (*are*) like tui *thee*, Simii (*are*) Apes. Iratus *rex* the angry king imperat *commands* illum *him* lacerari *to be torn in pieces* dentibus *by (their) teeth* et *and* unguibus *claws*, quod *because* dixerat *he had spoken* vera *true* (*words*).

Blandum mendacium *soothing falsehood* laudatur *is commended* a malis *by the wicked*; honesta veritas *honourable truth* fert *brings* exitium *destruction* bonis *to the good*.

---

## FABULA VIGESIMA QUINTA FABLE TWENTY-FIFTH.

Homo *the Man* et *and* Leo *the Lion*.

Homo *a Man* certabat *was contending* cum Leone *with a Lion*, quis *which* esset *was* fortior *braver*, dumque *and* whilst quaerunt *they seek* testimonium *evidence* hujus litis *of this dispute*, tandem *at length* venerunt *they came* ad sepulcrum *to a sepulchre*, in quo *in which* ostendit *he shows* pictum Leonem *a painted Lion* elisis faucibus *with throat strangled* ab homine *by a man*, argumentum (*as*)

*an argument virium of power. Leo the Lion respondit answered: Hoc this pictum (was) painted humana manu by the hand of man. Videres thou wouldst see hominem a man dejectum thrown down, si if Leones Lions scirent knew (how) pingere to paint. Sed but ego I dabo will give certius testimonium a surer testimony virtutis of valour. Induxit he led hominem the man ad spectaculum to a show, ubi where monstrans pointing out homines men bona fide enectos\* really slain a Leonibus by Lions, ait he says: Non est there is not opus need testimoniis of the testimony colorum of colours; hic here vera virtus true valour exhibetur is displayed actibus in deeds.*

*Fabella the short story docet teaches mendaces that the deceitful uti use colore † a cloak frustra to no purpose, cum when certa probatio a sure proof datur is given.*

## FABULA VIGESIMA SEXTA FABLE TWENTY-SIXTH.

*Ciconia the Stork, Anser the Goose, et and Accipiter the Hawk.*

*Cum when Ciconia a Stork venisset had come ad notum stagnum to a known pool, invenit she found Anserem a Goose frequenter mergentem frequently dipping se himself sub undis under the waters; quaerit she inquires cur why faceret he did hoc this. Ille he ait says: Haec this est is consuetudo a custom nobis to us, et and reperimus we find escam food in luto in the mud, et and simul at the same time tuti safe sic evadimus we thus escape impetum the attack Accipitris of the Hawk venientis coming ad nos against us. Sum I am multo fortior much stronger Accipitre than the Hawk, inquit says Ciconia the Stork: si if vis thou likest jungere to join amicitiam friendship mecum with me, credulus (by) trusting (to me) poteris thou wilt be able victor (as) a conqueror insultare to insult illi him. Et and protinus immediately petens asking auxilium assistance Anser the Goose prodit goes forth simul with (her)*

\* Literally:—*slain in good faith.*

† Literally:—*colour.*

in agrum into the field: illico quickly Accipiter a Hawk supervenit comes upon (him), et and saevis unguibus with cruel talons devorat devours comprehensum Anserem the seized Goose, Ciconia fugiente while the Stork ran away: cui to whom Anser the Goose (says); Qui he who credit trusts se himself tam debili patrono to so weak a protector, debet ought finiri to be finished pejore nece by a worse death.

### FABULA VIGESIMA SEPTIMA FABLE TWENTY-SEVENTH.

*Ovis the Sheep et and Cornix the Crow.*

Cornix a Crow considens sitting otiosa at her leisure in tergo on the back Ovis of a Sheep, tundebat was striking illud it rostro with (her) beak: cum when fecisset she had done (it) diu a long time, Ovis the Sheep patiens patient injuriae of injury inquit says: Si if fecisses thou hadst done hanc contumeliam this insult cani to a dog, haud ferres thou wouldst not bear latratum ejus his barking. At but Cornix the Crow (said) Ovi to the Sheep: Nunquam sedeo I never sit tam forti collo on so brave a neck, nam for scio I know, quos whom debeam I ought lacescere to provoke, callida (made) cunning annis by years; amica friendly acribus to the fierce, at but importuna troublesome inermibus to the defenceless. Sic thus Di the Gods voluerunt wished me me creatum created vivere to live.

His for those, qui who infimi (themselves) the vilest lacesunt provoke innocentes the innocent, metuunt (but) fear vexare to tease fortes the brave, fabula the fable scripta est was written.

### FABULA VIGESIMA OCTAVA FABLE TWENTY-EIGHTH.

*Formica the Ant et and Cicada the Grasshopper.*

Formica an Ant tempore in time hyemis of winter trahens drawing e cavo from (her) hole grana the grains of



corn quae which prudens the prudent (creature) collegerat had collected aestate in summer, siccabat was drying (them). Esuriens Cicada a hungry Grasshopper rogat begs of hanc her, ut that daret she would give aliquid something sibi to her. Cui to whom Formica the Ant inquit says, Quid what agebas wast thou doing aestate in summer? Illa she (replies): Non erat\* I had not otium leisure, ut cogitarem to think de futuro tempore about the future time: errabam I was wandering cantans singing per sepes among the hedges et and pascua the pastures. Formica the Ant, ridens laughing et and referens carrying back grana the corn, ait says sic thus: Quae thou who cantasti hast sung aestate in summer, age go now, salta dance frigore in winter.

Piger let the slothful (man) semper always laboret labour certo tempore in a sure time, ne lest cum when habeat he hath nil nothing, poscens asking accipiat he may receive nihil nothing.

## FABULA VIGESIMA NONA FABLE TWENTY-NINTH.

*Equus the Horse et and Asinus the Ass.*

Asinus an Ass rogabat requested of Equum a Horse paululum hordei a little barley. Libenter willingly, ait says he; et and si if superesset there were (any) to spare, tribuerem I would give tibi to thee largiter plentifully pro nostra dignitate in proportion to our dignity; sed but simul as soon as venero I shall come ad nostra praesepia to our stall vespere in the evening, mox dabo I will immediately give sacculum a bag plenum full farre of corn. Asellus the Ass inquit says: Qui since thou nunc negas now deniest parvam rem a small matter, quid what existimem may I suppose te that thou facturum wilt do in majore in a greater?

\* Literally: — there was not (to me).

Qui *they who*, cum *when* promittunt *they promise* magna *great (things)*, denegant *refuse* parva *little (ones)*, indicant *show se themselves* tenaciores *rather narrow* in dando *in giving*.

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## FABULA TRIGESIMA FABLE THIRTIETH.

Senex Leo *the old Lion* et and Vulpis *the Fox*.

Leo *a Lion* defectus *worn down annis with years* finxit *feigned languorem sickness*. Plures bestiae *many beasts* venerunt *came ad visitandum aegrotum regem to visit the sick king*; quas *which* protinus *immediately* devorat *he devours*. Sed *but* cauta Vulpis *a wary Fox* stabat *stood salutans saluting regem the king* procul *at a distance* ante speluncam *before the cave*, quam *whom* Leo *the Lion* rogat *asks*, cur *why* non intraret *she did not enter*. Quod *because* video *I see multa vestigia many footsteps* intrantium *of (persons) coming in*, at *but* nulla *none* exeuntium *of (them) coming out*.

Pericula *the dangers* aliorum *of others* solent *are wont* prodesse *to be of advantage* cautis *to the cautious*.

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## FABULA UNA ET TRIGESIMA FABLE ONE AND THIRTIETH.

Pulex *the Flea* et and Camelus *the Camel*.

Forte *by chance* Pulex *a Flea* considens *sitting* dorso *on the back* Cameli *of a Camel*, qui *who* incedebat *was going along* gravatus *weighed down* multis sarcinis *with many burdens*, placebat *pleased* sibi *itself* visus *(by) seeming* longe altior *much higher*! Cum *when* facerent *they made* longum iter *a long journey*, simul *as soon as* vespere *in the evening* venerunt *they came* ad stabulum *to the stable*, Pulex *the Flea* statim *straightway* leviter saliens

*lightly leaping ad terram to the ground, dixit said, Ecce see, descendo I come down ocyus quickly, ne gravem that I may not oppress (thee) attritum worn out diutius any longer. At but ille he inquit says, Est it is gratum acceptable; sed but potui I could nec neither sentire feel me that I gravari was oppressed pondere with the weight, te imposito when thou wert set upon (me), nec nor habere that I had quid levaminis any ease, te dejecto when thou wert cast off.*

*Qui he who, cum when sit he is nullo ordine of no rank, jactat boasts se himself sublimi of a high (one), notatus being observed devenit comes down in despectum to contempt.*

## FABULA TRIGESIMA SECUNDA FABLE THIRTY-SECOND.

*Haedus the Kid et and Lupus the Wolf.*

*Capella a she Goat exiens going out pastum to feed, ut that custodiret she might guard foetum (her) offspring, monuit admonished imprudentem Haedum an imprudent Kid, ne aperiret that he should not open ostium the door, quod because sciret she knew multas feras that many wild beasts circumire went about stabula the folds pecorum of the cattle. Ut when abiit she departed, Lupus a Wolf advenit came up, assimulans feigning vocem the voice matris of the mother, et and jubet orders fores the doors reserari to be unbolted sibi for him: ut when Haedus the Kid audivit heard, spectans looking per rimam through a chink, inquit he says Lupo to the Wolf: Audio I hear sonum the sound matris of (my) mother; sed but es thou art fallax deceitful atque and inimicus hostile mihi to me; sub voce under the voice matris of (my) mother quaeris thou seekest potare to drink nostrum sanguinem our blood et and satiari be satiated nostra carne with our flesh. Vale farewell.*

Magna laus (*it is*) a great praise natis to children, obsequi to obey parentibus (*their*) parents.

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## FABULA TRIGESIMA TERTIA FABLE THIRTY-THIRD.

Pauper the poor Man et and Serpens the Serpent.

Serpens a Serpent consueverat *was accustomed* semper venire continually to come ad mensam to table in aedibus in the house cujusdam Pauperis of a certain poor Man, et and inde thence pascebatur *was fed* micis with grains of salt largiter in abundance. Post paulo a little after factus having become dives rich, incipit he begins irasci to be angry Serpenti with the Serpent, et and vulnerat wounds (it) secure with an axe: tempore interposito time having intervened, redit he returns ad pristinam egestatem to (his) former want. Postquam after videt he sees suam fortunam that his own fortune mutari *was changed* pro varia sorte with the different lot Serpentis of the Serpent, blande petit he soothingly begs, ut that ignoscat he may pardon peccanti (him) sinning; cui to whom Serpens the Serpent ait says: Te poenitebit thou wilt be sorry for sceleris (thy) wickedness, usque dum as long as mea cicatrix my sore clausa fuerit shall be closed; attamen but yet noli be unwilling posthac after this optima fide on the best assurance credere to believe me me amicum (thy) friend. Tamen yet volo I am willing redire to return in gratiam to kindness hac lege on this condition, si if nunquam meminerim I shall never remember perfidae securis the treacherous axe.

Debet he ought esse to be suspectus suspected, qui who semel laesit has once done an injury, et and gratia kindness semper integranda \* should always be renewed caute cautiously.

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\* OBS. *est* is here understood.

## FABULA TRIGESIMA QUARTA FABLE THIRTY-FOURTH.

*Aquila the Eagle et and Milvus the Kite.*

*Aquila an Eagle sedit had sat tristis sorrowful cum Miluö with a Kite in ramo on a branch. Quid why, Miluüs (says) the Kite, conspicio do I see te thee tam moesto vultu of so sorrowful a countenance? Quaero I seek, dixit said illa she, parem conjugem an equal mate, nec nor possum am I able invenire to find (one). Accipe take me me, qui who sum am multo fortior much stronger te than thou. Quid what? an potes canst thou quaerere get victum a livelihood ex raptu from plunder? Saepius rapui I have often carried off Struthiocamelum an Ostrich presum seized meis unguibus by my talons. Inducta induced verbis by (his) words Aquila the Eagle capit takes (him) conjugem (as her) mate. Parvo tempore transacto a little time being finished post Nuptias after the marriage, Aquila the Eagle (says): Abi go, et and rape seize mihi for me promissam praedam the promised booty. Miluüs the Kite volans flying in altum on high affert brings soricem a rat immundissimum most foul et and putridum putrid longo situ from long filth. Haecne est is this, dixit said Aquila the Eagle, fides the faith tui polliciti of thy promise? Cui to whom Miluüs the Kite (replied): Ego I, ut that pervenirem I might attain ad regias nuptias to a royal marriage, dedissem would have given fidem (my) word me that I posse could (do) non nihil\* any thing, quamvis although noverim I knew me that I nequire could not.*

*Qui they who cupidi ambitious quaerunt seek conjuges mates majores greater se than themselves, decepti being taken in post afterwards dolent grieve se that they junctos are joined vilibus to worthless (persons).*

\* Literally :—not nothing.

FINIS.

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